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CALVINIST CONTACT

35th YEAR OF PUBLICATION, No. 1741

MAY 2, 1980

Ontario bill could close degree-granting institutions

by Leslie K. Tarr

A bill now before the Ontario legislature threatens the existence of established church-related, post-secondary educational institutions in the province. In its present form, the legislation ("An Act to regulate the Granting of Degrees") would effectively close the doors of those schools or render them impotent.

The Department of Colleges and Universities is apparently aware of the existence of "degree mills" and, by means of the act, is seeking to stamp them out. The legislation will certainly accomplish that. But, in the process of eliminating those offenders, is it necessary, desirable or fair to jeopardize legitimate institutions?

Phoney American degree mills are advertising in Toronto papers. Just last week, one enterprising California "educational consultant" offered his "counselling-by-mail service" to introduce local newspaper readers to a variety of American schools that offered non-resident "Bachelors, Masters, Doctorates, and Law degrees."

Another advertises degrees that require "no study . . . no classes . . . no exams." What lazy student wouldn't be tempted?

Canada has been remarkably free of our own home-grown degree mills — schools that offer graduate and post-graduate degrees with little or no legitimate academic content. The closest Canadian approximation of which I'm aware could not strictly be designated a degree mill because it does have classes.

Its pretension is evident, however, in offering B.A. and M.A. degrees for "mickey mouse" courses that would receive no credit at other schools. It advertises a doctoral degree — something not attempted by many legitimate, long-established colleges. The Toronto-based school, which has conducted classes in Hamilton, is linked to an American institution that was forced to move from San Antonio, Texas to Phoenix, Arizona where it operates a correspondence school.

Reputable Christian schools concerned with maintaining educational standards, would sympathize with government efforts to restrain pseudo-schools. Such degree mills when under religious auspices, reflect adversely on those who are attempting to provide quality education.

I know of at least 5 legitimate schools offering training for future ministers, missionaries, and Christian Education workers which would fall within the scope of that sweeping legislation and be in jeopardy. Three in metro are Toronto Baptist Seminary, Ontario Bible College/Theological Seminary, and Central Baptist Seminary. Those outside of metro are Emmanuel Bible College (Missionary Church) in Kitchener, and London Baptist Bible College. There are probably others; but these are 5 of which I know, that offer a degree program.

A sixth institution that would be

affected would be the Institute for Christian Studies which offers an extensive inter-disciplinary study program at the post-graduate level.

Any educator or inspector would recognize that the programs offered in those six institutions are not in the "degree mill" category. Furthermore, any responsible person recognizes that the state has no business in restricting the development

"□ □ □ Any responsible person recognizes that the state has no business in restricting the development of academically qualified educational institutions — especially when those schools receive not one cent of public money."

L.K. Tarr

of academically qualified educational institutions — especially when those schools receive not one cent of public money.

A survey of the history, purposes, and performances of those schools demonstrates the injustice of that legislation. I cite Central Baptist Seminary in the religious field because I'm identified with it and, therefore, have firsthand acquaintance. In addition, I note the Institute for Christian Studies because it offers a comprehensive program in another field.

Central Baptist Seminary, operating under letters-patent granted by the province, opened its doors to classes in 1949. It offers extensive undergraduate and limited post-graduate education for future ministers, missionaries, and Christian education workers.

Those entering its undergraduate degree programs must have Ontario matriculation standing or its equivalent. On successful completion of three and four year programs, they are eligible for the degrees of Bachelor of Theology or Bachelor of Religious Education.

Students who enter with a recognized Bachelor of Arts degree enter the Master of Divinity program.

Two hundred and seventy-six active pastors, missionaries, and other Christian workers around the world received their basic theological education at this school (including 60 pastors in Ontario). Their acceptance in the churches justifies the program, but secular universities have also recognized its worth. Those institutions have given generous credits to seminary graduates for equivalent work when those students proceeded for post-graduate studies.

I think of one recent graduate who proceeded to Oxford where he received the Doctor of Philosophy degree. He now is a professor at a major American graduate school. In the 15 years I've been at the seminary, dozens of

graduates have come back to express appreciation for the training and to indicate that, in their further educational endeavours (which the seminary encourages), they have received excellent credits.

The school makes no pretense of offering degrees in Arts or earned doctorates of any kind. It does claim to offer competent education for a specific task and feels that students



should receive suitable recognition in specifically designated and recognized theological degrees.

I cannot speak for the five other theological schools mentioned, but I have every reason to believe that they would make similar defenses of their institutions.

The Institute for Christian Studies, since 1967, has offered a unique post-graduate program that has attracted students from Ontario, across Canada, and the United States. Nine professors (seven full-time, two half-time) with recognized Ph.D. degrees are on the staff headed by Dr. Bernard Zylstra. The Institute building on College Street is adjacent to the University of Toronto downtown campus.

This graduate school offers a Master of Philosophy degree that involves at least two years of intensive study and research for those who have the prerequisite of a recognized Bachelor degree. The student's thesis is judged by a committee that includes an outside examiner (often from the University of Toronto).

That Master of Philosophy degree (M.Phil.) is recognized by many other colleges, and recent Institute graduates have been accepted in doctoral programs in such institutions as St. Michael's College, the University of California, Duquesne University, and the Catholic University of America in Washington, D.C.

The Institute also offers a Certificate in Christian Studies to those who successfully complete a one-year program.

The only other degree program offered is a recently-announced co-operative venture with the Free University, respected 100-year old Dutch university. Qualified recipients of the Institute's M. Phil. degree are eligible if accepted by both the Toronto school and the Amsterdam university, to embark on an intensive four years of

study toward a Ph.D. degree from Free University.

As in the instance of Central Baptist Seminary, the Institute is not offering a B.A. or M.A. degree, and its M.Phil. degree is subject to the scrutiny of post-graduate schools to which Institute grads proceed for future education. The Institute receives no public funds and is supported by thousands of Christian Reformed members and other Christians who desire the unique alternative post-secondary programs offered there.

That bill before the legislature can be viewed in one of two ways.


Either it is a high-handed, bureaucratic attempt to eliminate or hopelessly restrict alternatives in post-secondary education, or it is an ill-conceived, clumsy attempt to halt undesirable developments such as degree mills. If it is the second (and I'm inclined to think it is), the danger is that, in attaining that desirable end, credible institutions will suffer.

In the belief that it is the latter, I hope that the government will call a halt, announce public hearings, and redraft the legislation. Responsible people share the concern that Ontario should not become the haven for degree mills. Concerned Christians have an intense awareness that such shoddy operations, under religious auspices, reflect on the credibility of their institutions which are endeavouring to maintain standards.

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VIEWPOINT

The Church faces challenge in ministering to new family situation

What do you see as being the most important issues facing the Reformed community during the next six months? Stops and makes you think, doesn't it? That is exactly what it was designed to do when that question was asked recently of eight Reformed editors.

We got together at University Reformed Church in Lansing, Michigan, across the road from the sprawling Michigan State University, for a day of intense discussion on the roles of our respective publications. Rev. John Stapert was there from the Reformed Church in America's *Church Herald*. Rev. Andrew Kuyvenhoven, editor-elect of the Christian Reformed Church's *The Banner*, was there as was Rev. James Dickey, editor of the Presbyterian Church in Canada's *Presbyterian Record*. Those three men represented "official" denominational publications. John Knight, editor of the Young Calvinist Federation's *Insight* magazine was there and so was I. In addition, there were two assistant editors from *Insight* and an associate editor from *Church Herald*. Others were invited but couldn't attend.

It was a sharing of ideas more than anything else and it proved to be fruitful. We were able to view the various denominational structures and their weaknesses and also look at cultural differences (Canadian and American).

What do you see as being the most important issues facing the Reformed community during the next six months? More specifically, which issues would

the various religious publications deal with during that time? We each took pens and paper and jotted down the topics. A surprisingly large number of topics were recurring.

Foremost was the role of the family; how do husband and wife relate to each other, and how do the parents relate to the children? The church will have a tremendous task to minister to a new kind of family situation: the childless couple. It will also have to deal with divorce and remarriage (CRC Synod will look at a report on that issue in June). What does the church do with homosexuality?

Almost all of the editors saw the need to deal with homosexuality in some way in their publications. *The Presbyterian Record* will not deal with it for the time being.

Church unity — ecumenism — was also seen as an important item for the church publications to deal with. The power of secularism is forcing denominations to get together so that stronger, large denominations will be able to combat the forces of worldliness. The Presbyterian Church in Canada is looking towards the Reformed Church in America as its answer to combat declining membership in its churches across Canada. Doctrinally, there is very little difference between the two denominations. The Presbyterian Church has lost thousands of members annually over the past few years and its membership is generally older.

Other Reformed denominations have been heavily engaged in "ecclesiastical fellowship" for a number of years, seeking out churches which are doctrinally similar.

American churches consider the concepts of "success" and "competition" as areas which will undergo some scrutiny while Canadian churches are similarly concerned with national unity, both in church and state.

As Canadian citizens, we tend to deal a great deal with regionalism. Each region has its own peculiar needs: the poverty of the Maritimes, the French culture of Quebec, the industrial base in Ontario, the plight of the Prairie farmer, the oil of Alberta, the individualism of British Columbia.

Those geographic concerns have also spilled over into the church, causing subdued friction between churches in B.C., Alberta, Ontario and Eastern Canada.

What else will Reformed publications deal with during the next six months? The role of the Christian young adult in seeking employment. That, too, seemed to be a concern for the editors. There seems to be a need to provide direction for young people as they enter the working world: what kinds of jobs will they seek?

Other areas of concern are church discipline, the cultural (ethnic) nature of our denominations, and the reason for our church's existence.

The area of church discipline has been an ongoing topic of conversation

among consistory members for years. Church leaders are also looking at the cultural nature of their specific denomination. The Christian Reformed Church is basically Dutch, even though there are a growing number of other cultural groups such as the Chinese, Korean, Vietnamese and Negro which have established their own congregations within the CRC.

The Presbyterian Church has a strong Scots background. The second largest group within the denomination is the Dutch which makes up approximately 15 per cent of the denomination.

The Reformed Church in America has its roots in Holland and New Amsterdam (now New York) where the church was founded 450 years ago. The RCA in Canada consists of fairly recent Dutch stock.

Inter-marriage is adding a multicultural element to most Reformed denominations and the church will have to look at that element quite seriously.

The one-day gathering was fruitful, not only for those who were there but also, ultimately, for the hundreds of thousands of readers of the various publications who will be able to read about and react to these issues in the next few weeks and months. The publications provide a forum for discussion and dialogue on the issues of the church, the religious community, and the Christian community at large.

Keith Knight

Blessed are the persecuted — part 3

by Rev. Johan D. Tangelder

OUR FAITH, OTHER FAITHS

When Georgi Vins, the uncompromising Russian Baptist leader, was unexpectedly released from his filthy Siberian prison cell and exiled to the U.S., he pleaded for help from the West. He said that the Baptist World Alliance and other international church bodies have thought that public protest can be counterproductive. He mentioned that the All-Union Council of Evangelical Christians-Baptists in Russia holds the same position. Vins dismissed this view. He said, "If everyone had remained silent, we might very well be dead." He also added that his own prison treatment improved markedly after U.S. congressmen began calling for his release.

Vins is right. We must speak out in places where it counts. To protest the persecution of Christians is the aim of a newly founded religious freedom committee. A number of U.S. Christians formed a group called "Freedom of Faith: A Christian Committee for Religious Rights."

Christianity Today, which wrote about this committee, said: "The group's announced goals are the protection and promotion of religious freedom throughout the world and the dramatization of violations of religious freedom wherever found." The article also said: "The group plans to document and publicize specific cases of religious persecution. Then it hopes to mobilize public opposition to an offending country through letter writing and other methods." The Committee's acting executive director, lawyer Robert R. Andrews Jr., mentioned in an inter-

view that Freedom of Faith will focus its attention on countries where effective action can be brought and where accurate information is available.

Should Christians be surprised when persecution comes their way? Not so! Our Lord not only warned us, but assured us that persecution will come when we live for Him. "If they have persecuted me," He said, "they will also persecute you." However, the Lord also told us to be faithful unto death, and that He would give us the crown of life.

When persecution comes, Christians are tempted to think that God must be angry with them. In our success-oriented society, even Christians are promised by some leaders, perpetual success. "Christ meets all your needs." "He is the Great Problem Solver." But the Lord has different standards for success. Shadrach, Meshach and Abednego literally stood up for their Lord when they refused to bow down to Nebuchanezzar's image. These three men were condemned to death, but the Lord was with them in the fiery furnace, and delivered them from it. In other words, the Lord doesn't exempt us from persecution but promises us help and His presence.

The blood of the martyrs is still the seed of the church. The twentieth century has witnessed more Christian martyrdoms than in any other century. Perhaps this explains the phenomenal growth of the church in our times. The Church of Christ is now in every contin-

ent. When the early Christians started to preach the Gospel, they remained in Jerusalem. Persecution scattered them throughout Judea and Samaria and the regions beyond. During the Japanese occupation of the Philippines, an evangelical pastor fled into the mountains of his island. After the war, he came out with a large group of believers who had come to know Christ through his faithful preaching.

When a young man who had become a Christian in another country was returning home, where the punishment for conversion to Christ was death, he

was asked whether he was not afraid to go back. He replied, "I have already died with Christ." This absolute dedication remains a vital witness in the face of the oppressor. Jesus' words are still true today: "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 5: 10-13).

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Subscriptions

\$12.00 for one year and \$20.00 for two years. Overseas by Airmail \$40.00 Surface mail \$25.00. Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara Street, St. Catharines, Ont.

Advertising

Display advertising deadline is Thursday 10 a.m. of the preceding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 451-970), published weekly except the first and last issue of July and the last issue of December, by Knight Publishing Limited, 99 Niagara St., St. Catharines, Ont. L2R 4L3. Application to mail at second class postage rates is pending at Lewiston, N.Y. 14092. Postmaster: Send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092.

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LETTERS

Latin America's human rights require Canadian action

Dear Sir:

Back in 1976, the churches of North America received an "open letter" from a number of church leaders in Latin America expressing their grave concerns about the increasing violations of human rights and the increasing social injustices against many peoples of Latin America.

It read in part:

"Friends and fellow Christians, it is time that you realize that our continent is becoming one gigantic prison, and in some regions, one vast cemetery. That human rights, the grand guidelines of the Gospel, are becoming a dead letter, without force. And all this in order to maintain a system, a structure of dependency that benefits the mighty privileged persons of your land and of our land, at the expense of the poor millions who are increasing throughout the width and the breadth of the continent."

"For this reason this open letter seeks to be the lamentation or the outcry of those who now have no voice in our America, because they are buried in the volcanos, the rivers, or the cemeteries; because they are rotting in prisons or concentration camps; or because they languish in incredible conditions of malnutrition and misery. This letter seeks to be an anguished fervent call to your conscience and to your responsibility as Christians."

"If in the past you felt it to be your apostolic duty to send us missionaries and economic resources, today the frontier of your witness and Christian solidarity is within your own country. The conscious, intelligent and responsible use of your vote; the appeal to your representatives in (Parliament); the application of pressure by various means on your authorities, can contribute to changing the course of our govern-

ments toward paths of greater justice and brotherhood, or to accentuate a colonialist and oppressive policy over our peoples. In this sense you must ask yourselves if you will or will not be "your brother's keeper" in these lands of America, from which the blood of millions of Abels are clamoring to heaven.

"We, between tears and groans, are interceding for you, in order that you may respond with faithfulness to the historic responsibility which as citizens of one of the great contemporary powers and as disciples of Jesus Christ it falls on you to assume."

"May the true piety, about which the prophet Isaiah speaks to us in the name of God "... to loose the fetters of injustice, to untie the knots of the yoke, to snap every yoke and set free those who have been crushed, ... and never evading a duty to your brother?" (Isa. 58:6,7), become reality in your lives and the

lives of your churches."

Today, four years later, the injustices of Latin America continue. We have just witnessed the assassination of Archbishop Oscar Arnulfo Romero. The Archbishop was an outspoken critic of injustices and oppression against the people of El Salvador. In the face of death threats, the murder of several of his priests, and many attempts to silence his voice, he worked in obedience to the Gospel for the poor and the oppressed of his country. A year ago, Archbishop Romero was nominated to receive the Nobel Peace Prize.

What can our response as Canadian Christians be? How can we live in obedience to our task to do justice to the needy?

We can pray for our needy brothers and sisters in Latin America.

Take up the challenge given us in 1976, which is as urgent today as it was then. Write our M.P.'s and

urge them to end military aid to regimes which violate human rights.

Join and support groups working for justice and human rights in Canada and abroad, such as: Committee for Justice and Liberty, Amnesty International, Inter-church Committee for Human Rights in Latin America, Ten Days for World Development, Project Ploughshares.

Support the Canadian Council of Christian Reformed Churches in seeking official liaison with Christian organizations working on behalf of the poor and needy.

Let us as a Christian community truly pour out ourselves for the hungry and satisfy the desires of the afflicted. Let us not allow the assassination of Archbishop Romero go unnoticed but instead awaken us to the needs of our Latin American brothers and sisters.

Betty Sterken,
London, Ont.

A voucher system with minimal conditions

Dear Sir:

re: The voucher system.

I read with interest, the recent articles on the voucher system as a way to finance our various educational systems. Mr. Knight, in his editorial, suggests that the implementation of the voucher system may break up the Christian School Community. I do not believe this to be necessarily so, and I find it a shame that Mr. Knight comes out in opposition to the system without considering all aspects.

For many years the Christian School Community has been lobbying with the governments

(through organizations such as O.A.A.I.S.) to attempt to obtain some financial support for our schools and reduce the burden on Christian School supporters. Is Mr. Knight saying that we do not have the right to any of those tax dollars that we pay into the public school system every year? This form of double taxation is unjust and we should pursue all avenues open to us to have this injustice corrected. One of these avenues is the voucher system.

Mr. Knight suggests that accepting the voucher system will

result in government control of our Christian school system. Has this been the case in Alberta and British Columbia, where our schools receive substantial financial support? Certainly, we should not accept government funds that has unacceptable conditions attached to it.

However, I believe that if our schools have a properly developed and documented educational program, and if the government is approached with that documentation at the time funds become available, we can convince the

government to attach a minimal number of conditions.

Our schools are becoming more and more expensive to operate and more difficult to afford. We must continue to lobby with our governments for our fair share of the tax dollar, without sacrificing the quality of our Christian education, but let's not discourage the use and pursuit of the voucher system.

T. Tjeerdsma,
Kitchener, Ont.

Editor's Note: Let me quote from the March 21 editorial. "I'm all for

educational equality when it comes to taxation. That is what we have been fighting for, for many years. And that element certainly exists within the voucher system. But I also want to preserve the existing Christian education system where we stand together as parents, to offer the best education possible for all of our children."

If it is educational equality that you want (and we do), then there are simpler, more effective ways of accomplishing that than by using the voucher system.

Vietnamese have large worshipping community in greater Vancouver area

Dear Sir:

re: Chan Ly: Canada's Vietnamese stem, C.C., April 4, 1980.

Rev. Timothy Nguyen, who edits the Vietnamese monthly, serves, according to your article, churches in Vancouver, Burnaby and Abbotsford. What was not mentioned, and I think this additional information is of interest to members of the various Reformed denominations, is the fact that Rev. Nguyen is conducting services in the Vietnamese language in a meeting facility of the First Christian Reformed Church of New Westminster (this is the Burnaby location).

It was through the sponsorship

of Vietnamese families (10 plus some individuals) that sponsors from our congregation were introduced to Rev. Nguyen in his dual capacity as translator at the Vancouver International Airport. This initial introduction has become a real friendship. Almost from the day of the initial contact, Rev. Nguyen has been working among those sponsored by our sponsorships, and among those from neighbouring CRC congregations.

Every Sunday, at 7 p.m., Rev. Nguyen preaches to a group of Vietnamese people, ranging in number between 30 and 60, while our

congregation worships in the main church building. During the latter months of 1979 steps were taken by the church council to establish a fund to support Rev. Nguyen also financially, although he is not officially part of our denomination. The fund has also solicited support from other neighbouring churches outside the CRC as well as from our own congregations.

Besides Rev. Nguyen ministering to the spiritual needs of refugees, the home missionary of the CRC in Vancouver for the Chinese outreach, Rev. Stephen M. Jung, has also become involved

with refugees who master one of the Chinese languages. He conducts services in one of our Abbotsford churches.

In closing, it's good to see that the Christian Reformed Churches cross the ethno-cultural boundaries. In our congregation in

New Westminster, it's now English, Vietnamese and Dutch (weekly service at 4:30), although not necessarily in that order.

Albert Vanderheide,
The Windmill Herald/
Hollandia News
New Westminster, B.C.

Sins and the Lord's Supper

Dear Sir:

In the form for the Lord's Supper, people who know themselves to be defiled by any of a list of gross sins are warned to abstain from partaking. I do not have peace of mind about making such a distinction.

Those who even *boastfully* cheat on their income tax, buy Loto tickets, "overbooze" at parties, smoke excessively, use Sunday

afternoons and evenings for personal satisfaction and pleasure, could be misled by a distinction of gross and mild sins.

Oh, yes, we're all sinners till our last breath, but all sins must be daily repented of, as well as before each Lord's Supper celebration.

Peter Tensen,
St. Ann's, Ont.

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Church Page

PASTORAL PONDERING

Ministry with limits

Some people apparently have been wondering why the pastor doesn't lead the congregational meetings. Apart from the fact that West End is blessed with a number of very capable men who can lead a meeting as well as or better than the pastor, there is one very basic reason. There are issues discussed at congregational meetings which at times can raise a lot of dust and generate a fair amount of heat. No matter which way an issue is eventually decided there are times when, rightly or wrongly, — some people then identify with the chairman, a decision as though he were personally responsible.

It is not that I personally cannot take that kind of "heat," although, certainly that is not always pleasant. But persons who, rightly or wrongly, feel aggrieved must nonetheless hear the Word proclaimed by the pastor who then chaired such a meeting. I feel myself primarily called to a ministry of the Word, not to lead meetings; especially not if leading meetings can stand in the way of some people being able to hear meaningfully, the Word as I am called to "bring" it Sunday after Sunday. I want to avoid if possible all such unnecessary stumbling blocks. That has been the reasoning. Consistory has agreed.

Rev. G.H. Pols,
West End Chr. Ref. Church,
Edmonton, Alta.

Keep the Sabbath

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work" (Ex. 20: 8, 9, 10a).

These words were spoken by the Lord God almighty himself and are directed to us, modern man of 1980, every bit as much as they were to the Israelites trembling at the base of Mount Sinai ages ago. Let us never underestimate the seriousness of a violation of this commandment, or any of the other nine for that matter.

Rev. P.M. Jonker,
Chr. Ref. Church, Richmond, B.C.

Sunday-morning rush hour needs change of pace

Last Sunday morning I was reminded of an article I once read in a Dutch newspaper about the Hollander's lack of "polish" in respect to social behaviour and manners. The author confessed that his race was indeed a "lomp volk." That strange sounding epithet came to mind last week when the organist began his postlude a bit early and I found myself halfway down the aisle caught in the rush for the door; the elder never made it to the door at all! Apparently that final bit of organ music means "march" to our folk, whether or not the pastor is at the door. Strange custom!

As a matter of fact our worship service ends with God's benediction. We add a doxology, or a moment of meditative silence, or some other appropriate act as a way of moving from our meeting with God to our meeting with one another and our everyday life. Although we are grateful for our organists' assistance, not only in preparing for worship, but also in returning with dignity to the order of the day, please, let's not make the organ a factory whistle or a school bell. Whether the organ is playing or not, once the elders and pastor are at the doors, you are welcome to greet your neighbour and then leave the pew. Let no one say that we Canadians lack courtesy in worship.

Rev. J.M.V. Koole,
Ebenezer Chr. Ref. Church,
Trenton, Ontario

The Dirksens sign off

Dear Friends:

Alvin Toffler of *Future Shock* was recently on a speaking tour in Brazil, analyzing and applying some of his insights to the Brazilian context. It isn't at all comforting what he had to say: Modern man is developing a peculiar malady due to his inability to adjust to the vast and rapid changes of his time. From Toffler's point of view some of the future has already become present.

In meditating on this somewhat, it struck me that the Bible has the same message. Is not the birth of the Messiah Jesus the beginning of a series of startling events, culminating in the resurrection and ascension of the Lord Jesus Christ, which truly indicates that the future has come? We believe that the story of Jesus Christ is the story of the victory of life over death. New life has come!

In our last letters we wrote about our struggle to decide whether we should continue to work in Brazil or return to the States. During these last months, in discussions among ourselves and with others, it became clear to us that we should return. In March/April we will participate in Mission tours yet, at which time we also hope to receive a call from one of the churches, either in the USA or Canada.

The last months turned out to be very busy in terms of some retreats for couples, a retreat for elders, and a congress for men. We enjoyed being involved in all of them, as it provided much opportunity for personal contact (the "price" is to have to prepare a lot of material).

Being the pastor of the church in Itapema this past year has meant both joy and sorrow. Fresh in our minds is the death of all the members of one family (five persons) in a horrible auto accident. On Reformation Day the whole family had participated yet in the worship service. The three children made their profession of faith. When I asked them that night in an informal way whether they believed in Jesus Christ, all three answered outrightly that they did! A week later the Lord took them all. Once again the strength of those who believe in Jesus Christ resurrected made the funeral service an unforgettable testimony of this fact to all those who filled the church and followed the caskets to the cemetery afterwards.

During these ten years of missionary service, the Lord has blessed us much, as we grew through ups and downs,

tus Mulder of Brockville, Ont.

—to Stony Plain, Alta., Rev. Ralph Bruxvoort of Manhattan, Montana.

—to Kincardine, Ont., Rev. J. Hielkema of Toronto (Lighthouse), Ont.

Time of worship

Brampton (Second), Ont. — May 4 through June 22, 9 and 11 a.m., 7 p.m.; May 18, June 29 through

PRESS PARADE

together in the home, and in the different churches (congregations). As parents, we praise the Lord that our children have participated so much, and have developed their own ministry. We are thankful and happy that we can remember many who were touched by the Lord. We know he will continue his dealings with them. Others did not remain faithful. Some continue to live in serious sin and unbelief. Will the Word sown bear fruit yet? We trust in the Lord!

In closing, we thank you for your continued support by way of prayer and money. We thank those that have written and shared something personal with us. Later on, we will write each church to express our gratitude for the "partnership in the gospel" (Phil. 1:5) during these past years of our mission in Brazil.

Receive our greetings and best wishes.

Yours in Christ,
Rev. and Mrs. Dirksen.

First Chr. Ref. Church,
Orillia, Ont.

Volunteers wanted

We at Marshall Gowland Manor, Home for the Aged, were concerned when the Volunteer Bureau closed its doors. There is still a need for Volunteers. During this month we are making a special appeal to the men and women of the community.

Homes for the aged have changed dramatically in the past thirty years. Gone is the "poor house" image; homes are for the living. Residents are encouraged to lead productive, active lives. Volunteers form a vital part of our program. Residents appreciate the fact that a volunteer gives freely of his or her time and talents for others.

Volunteers are needed to help in the craft room, with the gardening, in baking and exercise classes, with bowling, playing piano, singing, taking residents for walks, wood-working, assisting on organized shopping trips, or just for a friendly visit.

If you can help in any of these areas, we have a challenging and rewarding volunteer job for you. You don't need to have a special talent to volunteer, unless it should be the art of caring.

Sarnia area church bulletins

August 31, 10 a.m. and 7 p.m.
Classis Eastern Canada

A report concerning the relationship of Classis Eastern Canada to the Council of Christian Reformed Churches in Canada was tabled at the spring meeting until the September meeting, to be held in Ottawa East.

New address

Indian Mission Fund, Council of

Dutch immigrants, remember the Asian refugees

Mr. Giang and Mr. Khuu will need transportation to work at the Trenton Machine Shop for a period of eight weeks starting March 3rd. Their present means of transportation is not available to them during this time. Their work day is from 8 a.m. to 4:30 p.m. This may be your opportunity to offer some concrete help in our sponsorship. If you can help, call: Gary Chard at 392-1302 or Bart Smits at 392-1406.

We welcome our latest family, the Wong family, to our community as they settled into their home on Murphy Street this week. Mr. Kuang Sinh is a dental assistant, his wife Nhi Muy a dressmaker. They have six sons: Chianey, Chian Thien, Chian Fong, Chian Wen, Thao, Koy, ages 24, 19, 18, 17, 7, 5; and four girls: Chian Chan, Ku, Noi, Yen ages 21, 12, 10 and 9. Four children are enrolled in the Trenton Christian School and one in the Trenton High School. We are looking for employment for the father, two sons, and a daughter. If you know of any opportunities, please call one of the deacons. We are thankful again for the good response received in our request for household items.

Please remember our refugees in your prayers, including their social, physical and spiritual needs. Remember also those who work directly with these families that God will bless their efforts and give them the needed wisdom.

Ebenezer Chr. Ref. Church,
Trenton, Ont.

Federal grant for seniors' home

With thanks to God, the Board of the Chatham Christian Senior Citizens Home Association is pleased to announce that a subsidy grant for the operation of the home now being built at Pine and Elm Streets has been received from the federal government. It amounts to approximately \$100,000 per year, guaranteed for 35 years, and will mean that the older people among us will be able to live there very reasonably at monthly rental rates geared to their income.

Grace Chr. Ref. Church,
Chatham, Ont.

Church News

Christian Reformed

Called

—to Brampton (Second), Ont., Rev. Peter Nicolai of Toronto (Fellowship), Ont.

—to Simcoe, Ont., Mr. J.W. Postman from St. Catharines, Ont.

Declined

—to Toronto (Rehoboth), Ont., Rev. Gordon Pols of Edmonton (West End), Alta.

—to Langley, B.C., Rev. Carl Tuyl of Toronto (First), Ont.

—to Renfrew, Ont., Rev. Guy Corvers of Bowmanville (Marantha), Ont.

Accepted

—to Whitby, Ont., Rev. Lamber-

Christian Reformed Churches in Canada, treasurer, G. Bosma, 417 McIvor Ave., Winnipeg, Man. R2G 1A1.

Classis Alberta South

Classis Alberta South examined Mr. Clarence Hoven, evangelist serving the Bellevue congregation. He will serve there as pastor-evangelist.

Christian businessmen examine ethics

by Wilma VanderSchaaf
Edmonton Editor

Christian businessmen in Edmonton felt a need to share, to listen, and to jointly look for ways in which to make a business conform to Christian norms. The norms were there, somewhere, vague, undisputable, philosophized about and agreed upon. But so were the obstacles to implementing those norms; perhaps more real and not so universal.

These businessmen felt victimized by the system, by the accepted business practices and by their own fear of sharing their failures and disappointments.

A meeting was organized jointly with the Edmonton CJL in the hope of focussing on local problems and arriving at some related global concerns. They felt CJL's John Olthuis would be of some help in directing their disgruntlement into proper channels. However, it was the businessmen's turn to speak.

The evening of March 20 was spent just so. John Olthuis gave a brief introduction by reiterating some norms for a Christian business enterprise.

It must exist to serve the community with socially useful goods and services of durable quality at a reasonable price. Its reason for existence may not be to make a profit for its shareholders, but rather to serve the community.

Its workers must enjoy healthy, safe, interesting and aesthetically uplifting working conditions, conditions that contribute to making work a creative experience rather

than a deadening drudgery. This must include racial and sexual equality, a meaningful role for workers in decision-making and adequate salaries, job security, pensions and health and accident coverage.

Stewardship of natural resources and environmentally benign production processes must receive priority.

Advertising and sales practices must focus on honesty and candor in all respects, including the virtues and limitations of the particular goods or service.

Then Mr. Olthuis encouraged the businessmen to share with others the type of obstacles they met in trying to reach these goals or norms. Some of these obstacles which were brought out were: power of general contractors and owners, corrupt tendering systems, economic structures geared to profit-making (not being socially responsible), political structures support profit-geared economics (eg. in order to make profit, provide goods and services, rather than to provide goods and services to make a profit doing so), small businesses have lost freedom (eg. hours, days of operation), discrimination against non-union shops, coercion to become union shop, consumer power, Christians don't always patronize responsible businesses, powerlessness of individuals to influence system and motivate change, Christian community "drives" business people to make profit by expecting large contributions to Christian causes, means and ends tension, eg.

collecting on unpaid bills, etc. forms of force used to make ends meet.

As a committee trying to bring about change through economic and political structures as well as through public education, the resources of CJL can help to fight the forces of individualism, apathy and powerlessness, Mr. Olthuis said. The goals include laws for environmental controls, revision of the tax system, government responsibility to encourage socially responsible businesses. As Mr. Olthuis said, "A company must do good before it can do well — it must be socially responsible in its operation for it to qualify to make a profit."

Environmental controls, working condition laws, taxing irresponsible business more heavily, in short, government showing concern for people before profit, are ingredients toward a healthier environment for responsible businesses.

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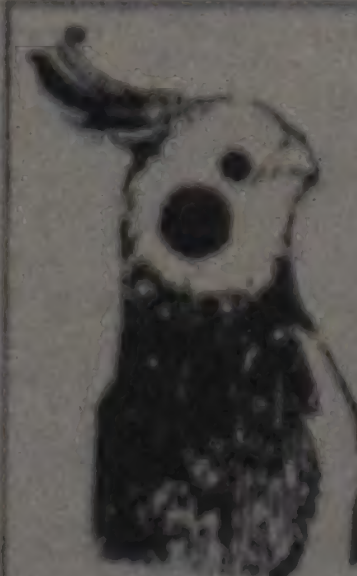
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Small Talk

It's April and throughout the church, much work comes to a habitual, abrupt halt. As soon as Daylight-Savings Time is upon us, most societies, clubs and study groups drop everything. Our Young People usually are not that radical, but, tend to concentrate on hayrides, bike-athons and weiner roasts for a while. The ladies plan for a day's outing, while the Young Couples Club may stretch their activity for the summer into a weekend camping trip complete with playpens, stacks of Pampers and a few jolly jumpers hanging from the nearest tree branch.

But after a winter of weekly or bi-weekly sessions, all serious Bible study is shifted into a holding pattern. It will take the chill of autumn, the early dusk of an October night and the routine of regular workaday hours, to coax us back to that room in the church or in the basement of a fellow club member's home. Then, the church's educational mill will start its regular grind all over again. There'll probably be a bit of a hassle at first about study material. What do we like? What is relevant? What can we handle? The answers are not always readily agreed upon and clumsily we proceed in a hit-and-miss

fashion.

Some, or perhaps most, of today's Christians who study the Bible in a group setting, favour a practical approach. How do we apply God's Word to our daily life? What does God say to me in my particular situation? There's something to be said for that. However, it should be realised that this is also somewhat of a selfish approach. It keeps us and our petty concerns nicely in the centre of attention.

Too much of it, moreover, may cause us to neglect the study of the Word for God's sake and keep us dangerously ignorant of much that should spur us to worship and praise. But, whatever the approach, as laymen struggling together, season after season, we have to leave many a crucial question unanswered.

When I go by my own experiences, and compare them with those others tell me about, I'm afraid it's often a case of the blind and the lame trying to lead each other, if not down the garden path then at least through a maze of conflicting opinions. Therefore, some pertinent questions may be in order.

Do we have something to show for our combined efforts? Have we gained

knowledge? Have we grown in our faith? Are we better acquainted with the doctrines of our church? Do we know and understand our Confession? Can we defend it? Some of us have spent 25 winters or more in one society or another. Could we pass an exam? I have gone to a Ladies Society or Bible study Club all my adult life. It has certainly strengthened the bond with my fellow believers but if it has taught me anything at all, it's this; that together we know precious little. It's an alarming observation to say the least.

Meanwhile, night classes offered by community colleges and high schools to the mature student have become very popular during the last decade or so. I have been persuaded to take on that challenge, too, a few times. Armed with books and pencil case and beset by nervous tremors of the stomach, I've nevertheless experienced the thrill of accomplishment, of achieving a goal, albeit an ever so modest one.

I can't help but compare the two endeavours. It leaves me convinced that I should have spent those countless hours of Bible study in a classroom setting. But where? It's simply not done in most churches.

After a few years of catechism classes, we are on our own, even though we were told at the public confession of our faith, that we had not arrived yet. On the contrary, the occasion represented (among other, greater things of course), the first step on the road towards Christian maturity. And who hasn't felt lost at times, unsure of the right direction?

In my night classes, I was guided by teachers who knew the subject of our study thoroughly. And I would plead with our church leaders to provide the same for every layperson in every congregation. I know, ministers are overworked already. Besides, not every preacher is a good teacher. Yet, throughout the church, we hear of pre-marital courses, leadership seminars, evangelism workshops being offered on a regular basis. Imagine being offered a night class on the Book of Romans for six consecutive weeks or a series of lectures on the Book of Job.

An added responsibility for our campus pastors perhaps? An impossible dream? I should hope not! If it ever came about, I would be the first in line to register.

Lynn Miller

PASTORAL COUNSELING

Can we be happy today?

Ralph Heynen

There are many things that make people feel sad today. One world crisis seems to follow another in close succession. We see the onward march of the Soviet army. We see the downfall of one government after another. We look about us and we see the breakdown of the moral structure in society. People cannot be trusted; even people in high places are suspected of being dishonest, of taking bribes, of getting themselves involved in things that are crooked and things that are destructive for the rest of the country. We see an increase in the breakdown of the family and a number of young people and little children that get into trouble. Is that something that you can be happy about?

Or we look at the economic situation. There has been a 13 percent increase in the cost of living in a single year and the dollar continues to go down in value. We think of the energy crisis. There are long lines here at service stations — people waiting to have their cars filled. They seem to be willing to wait, even though this gasoline costs almost \$1.25 per gallon. A lot of the joy is taken out of travel today — we're concerned about the accidents of which there are all together too many. Are we still supposed to be rejoicing in a time like this?

I believe we can. When Paul said: "Rejoice; again, I say rejoice . . ." or when we are told to rejoice in all things in life, this also applies today as well as it did to the days when Paul was living, or when Jesus talked about giving people true joy. But there are a few things we ought to keep in mind when we talk about a joyful and happy approach to life. Life can be fun. This is

particularly true, of course, for the Christian. There is what has been described as a "discipline of happiness."

There are certain steps that we ought to take in order to overcome our sadness and to fill our life with the light of happiness, gladness. First of all, I believe that we ought to take the responsibility for our own sadness. We often think of certain factors in life that cause sadness. But as a rule, the situation that causes unhappiness is not another person, it's not the government, it's not the circumstances in which we find ourselves, but the unhappiness grows out of our own selves. Selfishness, for example, causes a lot of unhappiness in the lives of people. People who are all wrapped up in themselves think about everything in terms of themselves and look at the world about them with a selfish eye. They are never going to be very happy; they are going to find a lot of unpleasantness.

There's something strange about selfishness, even though it's a very common thing. Here is a man, a tiny speck in space, a little drop in the ocean of time, a dot in the midst of humanity, and there are several billion people living in the world today . . . but the selfish man seems to look at everything as though this world revolves around him. I know it's true that we ought to live and think in terms of ourselves. We are told to love ourselves, but we don't love ourselves at the expense of others. Only the person who sees life in its broader outreach and takes a longer view finds satisfaction and joy in life. Life can become so small if we have it all

centering around ourselves.

One of the steps to happiness, then, is a matter of looking away from ourselves, but at the same time admitting that, if we are sad, it's our responsibility, it's our sadness — not the circumstances out there, but the things that are taking place in the depths of our own hearts.

The great sculptor, Michelangelo, was walking down the streets of Rome and he saw a block of marble lying there behind a shop; somebody had been chiseling at it and he hadn't been able to make anything of it, so he had dumped it back there in the alley. Michelangelo looked at that piece of marble and he sized it up and he took measurements of it. He looked at it up close and then from a distance. He decided that it was something he could use. He had it moved to his shop and out of that rough-hewn block of marble he chiseled the great statue of David, well-known throughout the world. He did something big, something that generations remember.

A little girl came home one day to her mother and said: "My girlfriend broke her doll; I sat down and helped her." Her mother said, "How could you help her? You surely couldn't fix her doll!" "No," said the little girl, "I didn't do that. But I sat down with her and helped her cry." Sharing with another in little things can often bring a sense of contentment and happiness. A selfish person reminds me of one who runs around with a transistor radio in his pocket and a little earphone in his ear. He doesn't hear the singing of the birds, he doesn't hear other people when they talk; when others say 'hello' he doesn't even notice. He just ignores

everything and listens to that jazz that he is hearing on the transistor set. That's usually the mark of an unhappy person. Unhappiness means that you live within yourself, shutting out the rest of the world.

We must learn to be at peace within ourselves and to do this, we have to be honest with ourselves; look at ourselves as we really are. James tells about a man who looked in a mirror and saw his own image there and then he walked away and promptly forgot about what he looked like. Evidently he didn't like what he saw. I think a lot of people are like that.

The road to happiness requires surrender to the will of God for our lives. This is something that you do step by step, it is no one-shot deal! It isn't just surrendering to Him and saying a little prayer. No, it means that day by day, as the years roll on, in times of prosperity or in times of adversity . . . when you feel well, or when you feel sick, you surrender it all to His will. You live with a higher goal, and that means an endless and constant moving forwards, step by step towards that ultimate goal.

THOUGHT FOR THE WEEK:

Jesus had a way of tearing away the masks of the men and women of His day. He revealed the character of the pharisees and of Peter and Mary. For each of us the real unmasking of ourselves comes when we bow before God and say: "Search me, O God, and know my heart."

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



45. "I don't trust him. Such a spooky character!" Mrs. Bumble muttered as she joined Mr. Bumble under the tree. Carefully she arranged the pleats of her skirt and jacket on the old blanket.

She was still muttering to herself after they had climbed back into the wagon and were slowly bumping along. Suddenly her voice rose in fear, "Look! Look! There he is again! See? Over there! Oh, horrible!"

Baker Bumble had been dozing. Slowly his head had nodded lower and lower and the big hat had settled over his eyes. But suddenly his wife was shaking him. "Look! Look!"



46. He started up out of his daze. But he had no idea where he was supposed to look. By the time he had pushed back his hat and asked his wife, "Where? Where?" it was too late again.

"Did you see him this time?" she asked anxiously.

"See him? See who?"

"Oh, you nodnoggin! Didn't you see that spooky character with the pointy hat? Brrr! I don't trust him. Not a bit! He rode across the road in front of us. He stopped and eyed us so strangely! And then suddenly his horse leaped ahead into the woods again. Yes, it was the same man. First he was behind us. Now he's ahead of us. It's spooky!"



47. The spooky figure had spoiled Mrs. Bumble's good mood. She couldn't forget him. Although he hadn't seen the mysterious rider, a secret uneasiness had also crept into Baker Bumble's carefree heart. Baker Bumble clutched the reins tighter, and every now and then he glanced over his shoulder. No sign of anything behind them. The little box with the secret ingredients of his raisin buns stood safely in one corner.

Slowly they rumbled across a lonely plain. In the distance they saw smoke rising from a hidden farmhouse. Later that day, the road led them into another forest, deeper and darker than the first. The sun was blotted out by the trees. It was chilly here. The wind rustled spookily in the gloomy stillness.



48. Mrs. Bumble peered nervously into the gloom. Baker Bumble spurred on the donkey. "Giddyap, boy! Giddyap!" He grew so bold, he even dared to shake the reins and tap the slow-moving animal on the rump. "Giddyap, boy! Get a move on!"

They had to keep their eyes open. Soon they would come to a fork in the road. They were to take the left fork. Somewhere along that road should be an inn. Before they had left, the King's scribe had repeated the directions three times.

It was becoming darker and darker. Was that the fork at the large, white rock? Yes, it had to be. "Giddyap, boy! To the left. Yes, that way!"

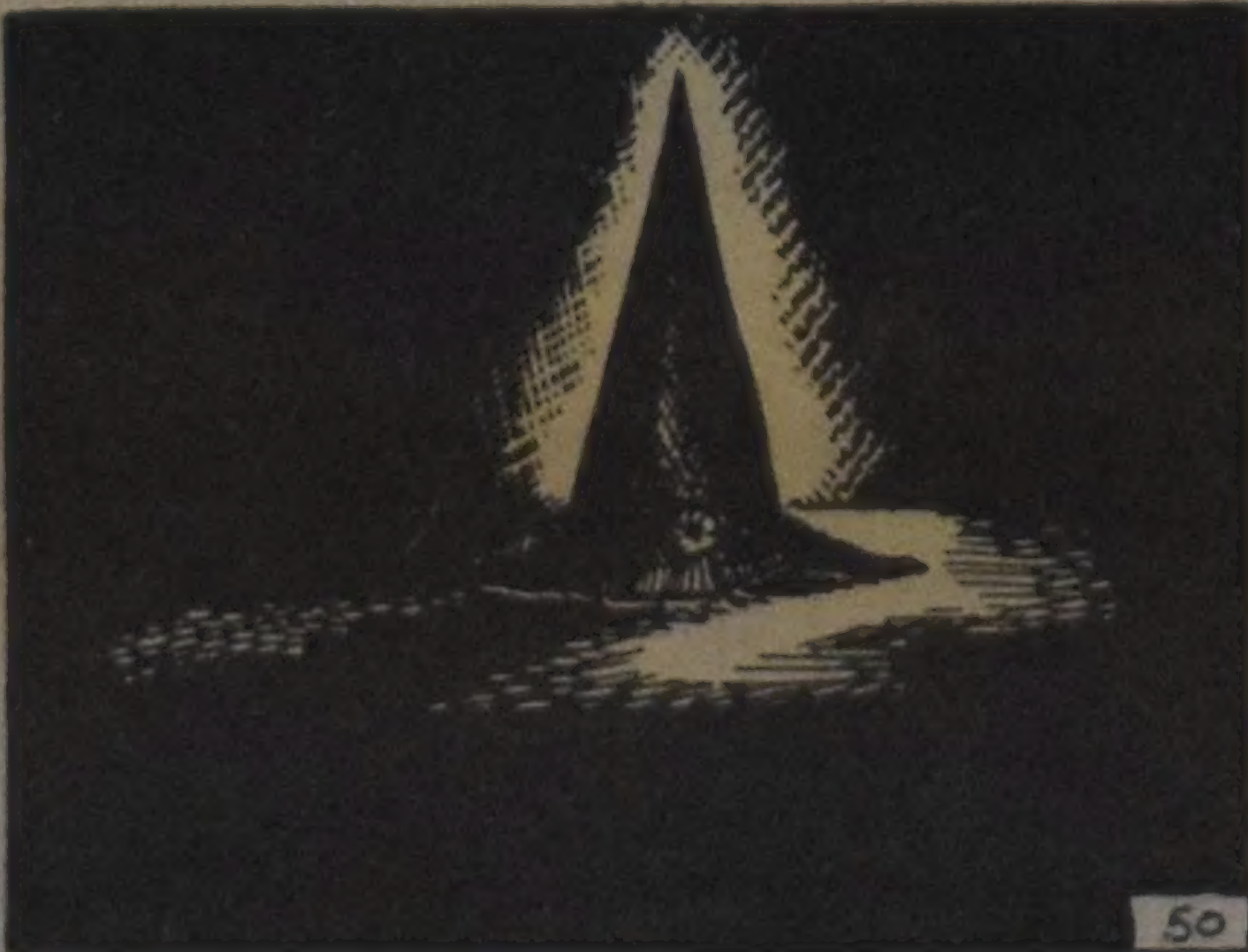


49. Ah, yes, there stood the inn. The scribe's directions were good. Off the road, set back a little stood a low building with a thatched roof that almost reached the ground. In front of it was a sandy courtyard and between two gnarled old oaks an old wooden manger. The sign over the door squeaked as it swung in the wind. *The Wrinkled Sausage* was the name of the inn.

"Is this it?" whispered Mrs. Bumble. "You mean this is the place we're staying for the night?"

"Yes, where else?" Baker Bumble whispered back. "Would you rather sleep in the woods?"

"No, no! Of course not!" she thought of the spooky black rider. Quickly she climbed down off the wagon. "Let's go!"



50. She hurried to the window beside the door, pressed her nose against the glass, and peered inside. Was the drab little inn neat and clean inside? Life was filled with trials. What if the inn was a filthy, sloppy mess?

Suddenly she leaped back as if she had burned her nose on the window. Her knees shook with fright.

On the table in the middle of the room lay . . .

Mrs. Bumble staggered back, stepping on Baker Bumble's toes, for he had also climbed down and approached the inn.

"The hat!" she moaned. "The hat on the table! It belongs to the spooky black rider!"



51. The inn door burst open and out dashed the innkeeper, a tall, skinny scarecrow of a man. He was a giddy, scurrying fellow.

"Come in, good people! Come in! I seldom get such noble guests. This way! I have a fire in the fireplace; my wine and beer, and my bread and ham are the best you've ever had. Come in!"

He rattled on, darting from Mrs. Bumble to the donkey, and from the donkey to Mr. Bumble. Suddenly he darted back to Mrs. Bumble, and before she knew what was happening, he was pushing her into the inn.

"Warm yourself at the fire, my good woman. Riding in the chilly evening air chills you to the bone. That's it! Go ahead! I'll help your husband unload the wagon and take care of the donkey."



52. Trembling, Mrs. Bumble stood in the unlit room. The door slammed behind her. Fearfully her eyes scanned the room, looking for the pointed hat. Where was it?

It was nowhere to be seen. In the flickering light from the fireplace she did see bread and ham, a tin pitcher and a large knife on the cluttered table in the middle of the room. But the pointed hat was gone. How could that be? She had clearly seen it from the window. Hadn't she?

With large, frightened eyes she studied all the dark corners of the large room. Nothing. No hat and no black rider. In her fear she forgot to be angry with the innkeeper, who had so rudely pushed her inside. Where had that pointed hat gone to?

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TRADITIONAL FAMILY BAKING

“We are a separate people,” Haan tells Telkwa group

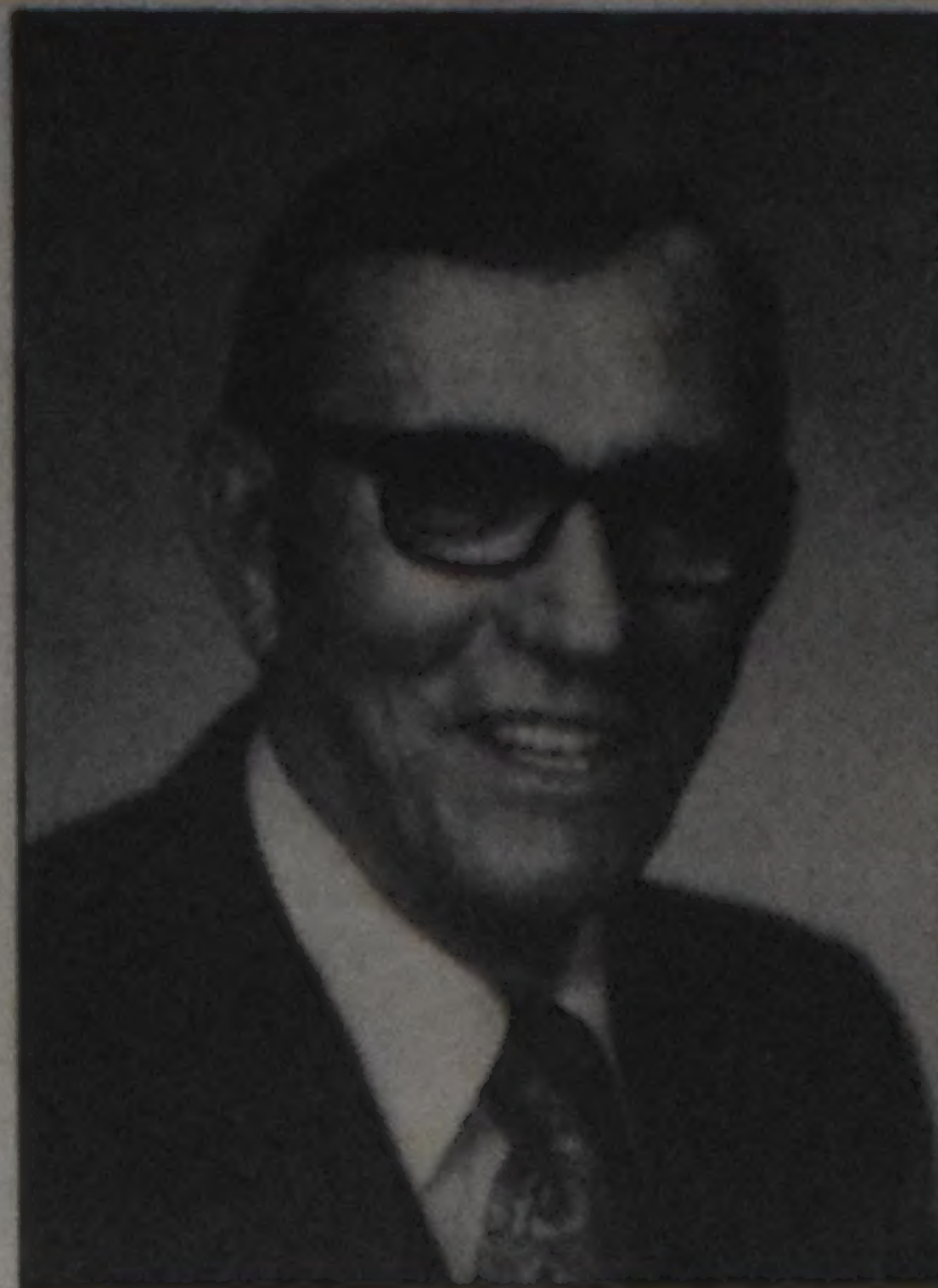
The Smithers and Telkwa (B.C.) chapter of the Committee for Justice and Liberty (CJL) recently held a rally dealing with the Christian's political responsibility in the world. Approximately 50 people attended from the Bulkley Valley and Terrace.

The main speaker was Rev. B.J. Haan, president of Dordt College of Sioux Center, Iowa. He pointed out the Biblical basis for the Christian's political responsibilities. His main text was Joshua 23:2-5.

Christians must always remember their calling so as not to lose their perspective, he said. “We are a separate

people following heavenly principles. But we are still part of this world and must not withdraw ourselves from it. We are fighting against principalities and powers of evil and must always be aware of Satan's strategy to destroy the church.”

Three speakers responded to Rev. Haan's speech. Ted Koopmans spoke as a representative for the Christian Farmer's Federation (CFF). CFF is an organization that looks at the whole food system in the world and analyses it from a Biblical perspective. Some issues that CFF works with are good stewardship in



land use and inequalities of food distribution in the world.

Mr. Jack Talstra spoke as a candidate for the Liberal party from the last federal election. He stressed the importance of Christian political groups to maintain Christian perspectives and to help candidates like himself by giving strength through Christian fellowship so they are not standing alone. He also pointed out that Christians are tolerated by the world but only to a certain point and then one can really feel the powers of Satan.

The last person to respond was Harry Kruisselbrink, a representative of the “Save the

Bulkley” group. This group is concerned about environmental damage being done in the area because of poor management. A major threat to the Bulkley Valley is the proposed Kemano II project to increase hydro electricity.

A discussion followed after the presentation. Rev. Haan concluded with the thought that Christians must stand together and never give up in the struggle. “We must always remember that in all the storms in this life, Jesus is with us and so we do not have to be anxious but can trust Him.”

CCEF Director goes on Maritime speaking tour

Fred Vander Velde, executive director of the Canadian Christian Educational Foundation (CCEF), will be on speaking promotional tour for the Foundation throughout the Maritime provinces, commencing the second week of May.

The tour will start in Halifax, May 12 and finish in Charlottetown, P.E.I. on May 16. Mr. Vander Velde will be speaking

in each community on “A positive approach to Christian education” and will also be showing two slide and sound programs: “Growing in Christ” and “The CSI.”

The purpose of this trip is to better acquaint the Maritime Christian communities with the work and program of the Foundation and its relation-

ship with Christian Schools International.

The CCEF board of directors says it is convinced that this particular trip, like the one Mr. Vander Velde took three years ago, could prove to be of great benefit for the cause of Christian education for the Maritimes.

Rev. James La Grand Jr.,

pastor of All Nations Christian Reformed Church in Halifax,

together with the CCEF Maritime director, Art Miedema from Kentville, N.S. are co-ordinating this tour.

For further details concerning this tour, contact Pastor La Grand at: (902) 429-7136 or Mr. Art Miedema at: (902) 538-9280.

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The many myths surrounding mental illness — part 2 by Wally Goossen

While I appreciate the help of many doctors I wonder sometimes how much good and how much harm they did during the five years I was in the Hamilton Psychiatric Hospital.

In the first year, 1962, I was told that doctors would have to give me a lobotomy to calm my anxieties.

I still appreciate that my mother, the doctors and the two clergymen from the Hamilton Mennonite Church, the Rev. G. Peters and the Rev. H. Enns, who were so helpful at the time, left the decision up to me.

This is ironic in a way. I was mentally ill yet I was faced with the decision whether or not to have brain surgery.

The facts were laid before me. With a lobotomy I might be relieved of my anxieties but might also lose my reasoning abilities. I would be a peaceful, even happy person, with some limitations. Or I might become a vegetable. There were no guarantees.

What a temptation. Just a cut with a scalpel would put an end to all the suffering.

I decided against it, I didn't want to risk becoming a vegetable. But, more importantly, I

didn't want to lose the ability to serve God and make decisions.

My faith had been a central part of my life since I was a child but especially since 1957 when I made a formal commitment to serve Christ.

Of all the treatment programs I was subjected to the most memorable was shock treatment.

Patients scheduled for ECT were heavily medicated to put them to sleep before treatment. On this occasion, however, I was awake. I was on the schedule and a schedule is a schedule.

I was wheeled into the treatment area. The equipment was applied to my head. The doctors injected "scoline" in my arm. It relaxes the muscles, creating total paralysis.

As I lay fully awake, unable to breath, in stark terror and unable even to move my eye muscles to plead with the doctors, the command was given to proceed with the treatment.

It took only a second or two. An electric current stabbed through my brain, a buzzing-tinkling sensation shot through my head and my whole being felt as if it were

trembling.

Suddenly all turned black and I was knocked out.

When I woke up I had a new problem: A greater fear of ECT and a splitting headache.

Today a new medicine has replaced scoline. The last two treatments I had in 1968 were actually pleasant.

The every day experience of the hospital however was not quite so dramatic. There was a regular routine for meals, we had all the cleaning chores and therapy groups and sessions with the doctors. Basic to the functioning of the wards was obedience to staff.

Our "uniforms" were khaki shirts and pants, usually worn and far too large.

The most disturbing aspect of hospital life was the moulding into one group of people of various backgrounds — retarded, alcoholics, criminals, addicts. We were all mental patients.

I was, by association, one of "them."

However, my habit was to make friends quickly and I found that these patients were human beings with a soul and a heart that was hurting. Whatever their problems, we weren't

so different after all.

The treatment sessions with the doctors soon took on a familiar pattern. I knew the questions they would ask, I knew what to say to get certain responses from them and how to subtly manipulate those around me to achieve my purpose — survival.

But the result was that after years of treatments, interviews, therapies, I settled into a pattern — a circular pattern which, like the ripples in a pool, had a common centre but which brought me ever closer to the "outside" and normal life.

Vital to my recovery were people in the community, especially my church and several individuals. Many visited me in hospital and sat through difficult hours with me both night and day and never let me lose hope.

My mother carried the greater portion of this burden as we shared living quarters when I was not in the hospital.

My pastor, Herman Enns, who has since passed away, was also a major factor in my recovery. He was one of those who never gave up. For eight years, when I believed both

God and man had given up on me, Herman clung on.

Time and again he would be with me in crisis hours as well as regular counseling sessions. His wife, Estelle, was also a valuable friend in those years.

In October of 1968, I realized that my doctors had given me up to an institutional life. Nothing motivated me more toward recovery than the knowledge there was no more hope for me in the hospital.

As I looked around Ward 13, I saw patients sitting like vegetables. I felt a coldness and despair, like a prisoner long forgotten by society.

I thought about my church and family. How I longed to be with them.

I shuddered to count myself among the chronic who had been there for years and would likely never leave.

And I sensed what it was to die slowly.

Only the grace of God enabled me to escape that bottomless pit.

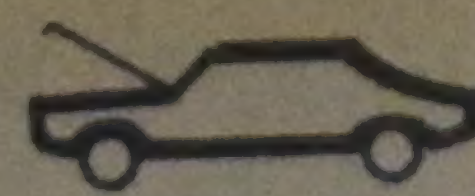
Quite unexpectedly, I surprised myself and my doctors by requesting a month's leave. I went home.

October passed and I re-
Cont'd next page



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John Ludwig

Mental illness . . . cont'd

quested another month's pass. In December I made a similar request and the hospital jumped at the opportunity to discharge me.

In subsequent years I had several brief readmissions. But now new problems developed. I did not look sick. The people around me didn't know whether to expect everything or nothing from me.

Re-entry into normal society was no simple matter. Getting a job and holding it was not easy.

The stigma of my background, plus present difficulties of adjustment, presented momentous problems.

How often I had to turn the other way when jokes were made about "crazy" people or had to hear an employer say "we'll let you know," fully aware he would not call back.

I was not overly bitter about it. I found that most people, when they understood nervous disease better, were not inclined toward prejudice nor were they unkind. I learned to laugh at myself.

The feeling of social stigma was however a major stumbling block which made social

contact difficult even with friends and family.

I spent several Christmases alone, convinced I didn't belong.

Guilt was the other major stumbling block. At school a bright future was predicted for me. How far I had fallen short.

But now to catch up! My friends were settled in jobs and married. Marriage, of course, was out. And success I could live without.

The world strives for success, for material things, but real life is to be found in freedom from these things which drive us so often, it is to be found in loving others and God.

I concluded that success in life is a by-product of more important things.

Nothing is more healing and liberating than freedom from the hang-ups of society. And I found I could succeed at things without being a victim of success.

Not long after I was discharged, I began to attend Recovery Inc., where I learned more about my handicap than in all the years of treatment.

I found that the answers to

our deepest needs lay close to the surface — in fairly simple principals of human relations, not in deep psychological probings.

Our needs are fulfilled in loving and being loved. That is the larger part of the battle.

I threw away my psychology books, rejected all labels and began to learn how to live by faith.

I noticed other people were also sensitive, sometimes more than I was. They too misunderstood each other, made errors, got angry. I stopped idolizing "normal" people and began respecting myself.

Each inch I gained was a struggle with many setbacks. But life was worth living again.

In 1972, I met another person who was to influence my life greatly. Prior to that, I had tried various temporary jobs, but never a full-time position.

The Rev. Aaron Orr opened his house to me and his friendship and wise counsel were instrumental in shaping the next few years of my life.

With his help, I shook off much of the guilt and sense of failure and found a job as an ad salesman with a weekly news-

paper where I also wrote feature articles and a humor column.

I was 31 at the time. Too old to start in this high pressure career, according to statistics. I was told by my employer that the average age of people entering this career was 24 and 90 per cent lasted only three months.

I don't know how accurate these statistics are, but, I stayed with the paper for 14 months and was top salesman for the year.

Since I was a young boy, I have felt the call to serve God in some way. Sales did not seem to fill that need. Eventually I found a job in an inner-city mission as a rehabilitation counselor and workshop manager.

I had no formal training, but I had my years as a patient. When I told my clients, "I know how you feel," they believed me — and took hope.

If anyone asks if I believe in miracles, I have no hesitation in saying yes.

During my time at the newspaper, I met a girl at Aaron's home. At 32 I was a confirmed bachelor. But now I realized

that the cupid business was not all jokes and I learned that falling in love can be a truly miserable experience.

Why have I written all this?

There are so many who face the stigma and guilt associated with mental illness. Some of these are parents and family members who have been made scapegoats. These people need love. And hope.

In Recovery Inc., we are told, "there is no such thing as a hopeless case." I know this is true.

What do I do? Spill the beans? Will she have no more to do with me? Would it be fair to marry her?

Much to my surprise, she found me quite irresistible and we were married in the summer of '73.

Today I am a freelance writer and opportunities are coming along every day. At times I still have to take medication and I still look forward to the day when God grants me a "total" cure.

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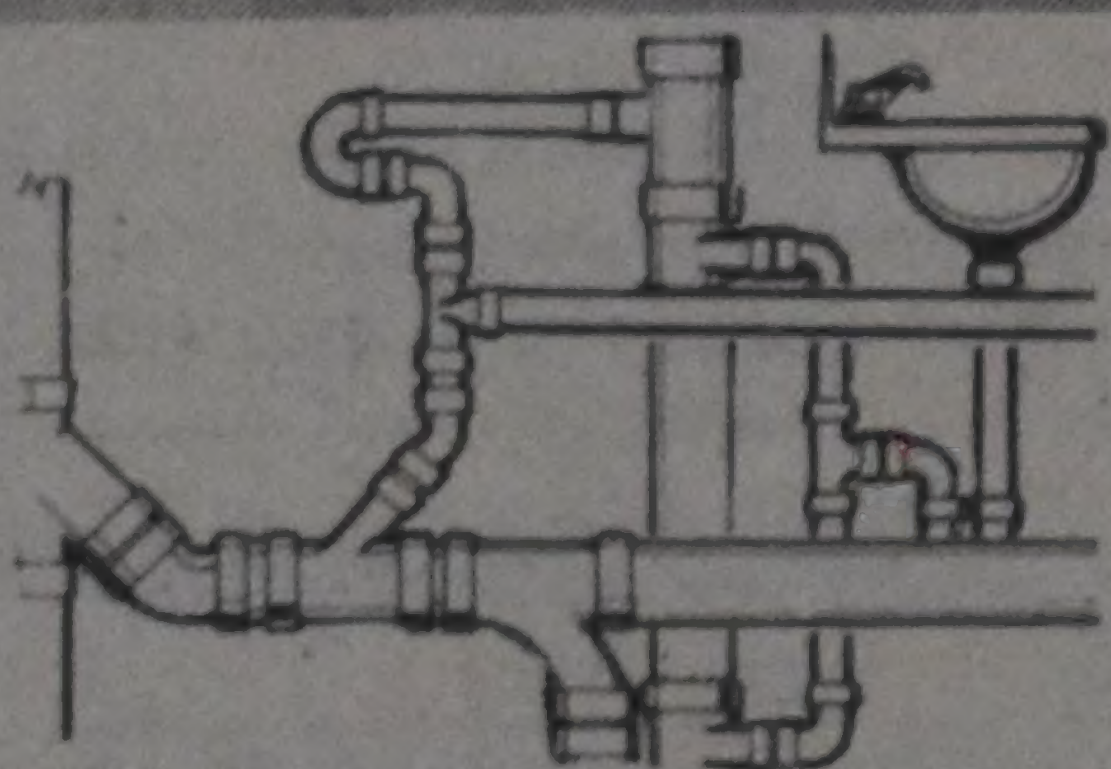
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The house that Love built

by Andrew Ryskamp
CRWRC Communications

Mr. and Mrs. Powers are an older couple in Wichita Falls, Texas. Until CRWRC began working with them, they felt that their whole world had collapsed. Everytime they saw light at the end of the tunnel, someone would pull the rug out from under them again.

Mr. and Mrs. Powers had worked hard for their home and all the little possessions in it that made it special. As they began to enjoy their retirement years, their whole world and their private dreams were crushed. The tornado of April 10, 1979, destroyed their home and all their possessions.

businesses pledged assistance. Some help came, but as soon as the story disappeared from the news so did the follow-through on the pledges.

At this time, the Powers had just about given up. They had resigned themselves to the fact that it would be years before they could complete their home again. It was then that they were contacted by a volunteer of the Interfaith Disaster Response Services. This group had been set up by local churches with active participation from CRWRC. Interfaith was seeking ways to help.

Well the need was obvious. With the money that remained,



Left: Home destroyed in Wichita Falls

Above: Rebuilt home in Brandenburg, Kentucky



Seeing they still had their health and each other, they took heart and with some insurance money and a small business loan, started the process of rebuilding.

Being inexperienced in this field, Mr. Powers contracted the rebuilding to a person claiming to be a contractor. But work had barely begun when the contractor disappeared with a large portion of the money. A sad reality in many disaster areas.

However, the Powers' dilemma made front page headlines and hope was revived. Several contractors and

with donated materials and with lots of willing CRWRC volunteers from all over the U.S. and Canada, the house soon took shape. Mr. and Mrs. Powers are overwhelmed with the response they received. They are now living in their recently rebuilt home, complete with furniture and even a new needle-point tapestry made for them. They find it hard to believe that people, people that call themselves Christian Reformed, will come from far away and donate their time, energy and talents to help someone they don't even know. As a result of all the

new friends that the Powers made, they had an open house. The house was christened, "The House that Love Built." What a beautiful witness of Christian concern!

Joe is one of the victims of the tornado that struck Wichita Falls, Texas on April 10, 1979. He gladly tells anyone who will listen about the trauma of that and following days. The story goes something like this.

"When the house started shaking from all the wind, my dog and I got into the tub in the bathroom. I had always heard

that you should get into the centre of the house when a tornado strikes and for me that was the bathroom. When the tub started to rock, I got real scared and decided to get out. The first thing I could grab was the cammode, so I hung on to that with one arm and onto my dog with the other. The noise and vibration was terrible. I could hear the whole house coming down around me. Then suddenly everything grew quiet again. I had to talk to my dog to make sure I was still alive."

As it turned out, the only part of Joe's house left standing was the bathroom he was in. Here was a new tragedy heaped on to the recent bereavement of his wife. Where could Joe turn to now?

When Christian Reformed World Relief Committee volunteers met Joe, he was under pressure by authorities to leave the temporary housing that had been supplied for him. The government wanted him to rebuild his home from the insurance money he had received. Joe's problem was that the money would allow him to buy the materials needed, but did not cover any of the labour costs.

As the volunteers who have met Joe will tell you, he is never at a loss for words. When first

contacted by the Interfaith Disaster Response Services, through which CRWRC works, Joe was quick to tell his story. This was a treat every volunteer got to hear at least three times. To be able to share his distress with others was much needed therapy for Joe.

Well, the volunteers not only listened, but they came in full strength and rebuilt Joe's house from the ground up. All during the construction, Joe was there helping where he could, but mostly talking to his new-found friends and making a favourite soup dish for them. When Joe and his dog moved into their new house, it was completely ready for them, including the last coat of paint and furniture.

Joe's story is one that is shared by hundreds of families in Wichita Falls, Texas and Lawton, Oklahoma where CRWRC has sent over 150 short-term volunteers since the tornado on April 10, 1979. The desire of these volunteers is an opportunity to share Christ in this very real way. Their rewards are the tears of thankfulness in the eyes of people like Joe.

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Evangelicals push aside doctrine to look at human issues

by Paul G. Schrottenboer

Dr. Schrottenboer is general secretary of The Reformed Ecumenical Synod.

For three weeks (March 10-28) various commissions and the General Assembly of the World Evangelical Fellowship (WEF) met in Hoddesdon and Mableton near London, England. On the agenda were the same topics as can be found on almost any ecumenical gathering today: development, simple lifestyle, contextual education, evangelism, churches and persecution, relationships with

the Vatican, and the relation of evangelism and social responsibility.

Noticeably absent were the doctrinal issues that have exercised and divided evangelicals for decades, such as baptism (infant or adult), predestination and free will, the millennium, secondary separation, the infallibility/inerrancy debate, and the signs of the end time.

This is not to say that these doctrinal issues are nonexistent nor that in other contexts they are not in the foreground; it is to say that at these meetings of the WEF, the most representative body of

evangelicals anywhere, they seldom if ever surfaced. It was rather the "general human context" that occupied the attention from the day the consultation on development began until the evening when the General Assembly ended. It was the struggle for a holistic application of the gospel to the problems that confront the church today, the physical no less than the "spiritual." In very considerable part this was due to the forward-looking leadership of Dr. Waldron Scott, WEF General Secretary.

One who has been an observer in other ecumenical gatherings, such as those of

the World Council of Churches and the Christian World Communions, cannot but be struck by the strong similarity, not only in the agenda topics, but also at times in the conclusions reached in such areas as development, lifestyle, poverty, and social responsibility, even in the change of social structures.

The evangelicals, it should be observed, are behind, in some instances far behind, in attending to the pressing social issues. Now, perhaps because all of Christendom is paying attention, but more likely because of the force of

the issues themselves (poverty, hunger, the cry of the Third World leaders for dignity and equality), evangelicals are giving the "world," i.e., human society, a long, hard look.

The outstanding difference between ecumenicals and evangelicals is that evangelicals always want a "theological" understanding of the issues. They search for the biblical principles for development and social justice, for a Scriptural perspective on stewardship, both in the production and the consumption of goods, for an answer to the question, "What does the

An evangelical commitment to simple lifestyle

Following is the complete text of An Evangelical Commitment to Simple Lifestyle, the document adopted by the World Evangelical Fellowship as summarized by Dr. Schrottenboer's article and by an editorial in the April 18 C.C.

Preamble

For four days we have been together, 80 Christians from 27 countries, to consider the resolve expressed in the Lausanne Covenant (1974) to "develop a simple lifestyle." We have tried to listen to the voice of God, through the pages of the Bible, through the cries of the hungry poor, and through each other. And we believe that God has spoken to us.

We thank God for His great salvation through Jesus Christ, for His revelation in Scripture which is a light for our path, and for the Holy Spirit's power to make us witnesses and servants in the world.

We are disturbed by the injustice of the world, concerned for its victims, and moved to repentance for our complicity in it. We have also been stirred to fresh resolves, which we express in this Commitment.

Creation

We worship God as the Creator of all things, and we celebrate the goodness of His creation. In His generosity He has given us everything to enjoy, and we receive it from His hands with humble thanksgiving (1 Timothy 4.4, 6:17). God's creation is marked by rich abundance and diversity, and He intends its resources to be husbanded and shared for the benefit of all.

We therefore denounce environmental destruction, wastefulness and hoarding. We deplore the misery of the poor who suffer as a result of these evils. We also disagree with the drabness of the ascetic. For all these deny the Creator's goodness and reflect the

tragedy of the fall. We recognize our own involvement in them, and we repent.

Stewardship

When God made man, male and female, in His own image, He gave them dominion over the earth (Genesis 1:26-28). He made them stewards of its resources, and they became responsible to Him as Creator, to the earth which they were to develop, and to their fellow human beings with whom they were to share its riches. So fundamental are these truths that authentic human fulfillment depends on a right relationship to God, neighbour, and with all its resources. People's humanity is diminished if they have no just share in those resources.

By unfaithful stewardship, in which we fail to conserve the earth's finite resources, to develop them fully, or to distribute them justly, we both disobey God and alienate people from His purpose for them. We are determined, therefore, to honour God as the owner of all things, to remember that we are stewards and not proprietors of any land or property that we may have, to use them in the service of others, and to seek justice with the poor who are exploited and powerless to defend themselves.

We look forward to "the restoration of all things" at Christ's return (Acts 3:21). At that time our full humanness will be restored: so we must promote human dignity today.

Poverty and Wealth

We affirm that involuntary poverty is an offence against the goodness of God. It is related in the Bible to powerlessness, for the poor cannot protect themselves. God's call to rulers is to use their power to defend the poor, not to exploit them. The church must stand with God and the poor against injustice, suffer with them

and call on rulers to fulfill their God-appointed role.

We have struggled to open our minds and hearts to the uncomfortable words of Jesus about wealth. "Beware of covetousness," He said, and "a person's life does not consist in the abundance of his possessions" (Luke 12:15). We have listened to His warnings about the dangers of riches. For wealth brings worry, vanity and false security, the oppression of the weak and indifference to the sufferings of the needy. So it is hard for a rich person to enter the kingdom of heaven (Matthew 19:23), and the greedy will be excluded from it. The kingdom is a free gift offered to all, but it is especially good news for the poor because they benefit most from the changes it brings.

We believe that Jesus still calls some people (perhaps even us) to follow Him in a lifestyle of total, voluntary poverty. He calls all His followers to an inner freedom from the seduction of riches (for it is impossible to serve God and money) and to sacrificial generosity ("to be rich in good works, to be generous and ready to share" (1 Timothy 6:18)). Indeed, the motivation and model for Christian generosity are nothing less than the example of Jesus Christ Himself. Who, though rich, became poor that through His poverty we might become rich (2 Corinthians 8:9). It was a costly, purposeful self-sacrifice; we mean to seek His grace to follow Him. We resolve to get to know poor and oppressed people, to learn issues of injustice from them, to seek to relieve their suffering, and to include them regularly in our prayers.

The new community

We rejoice that the church is the new community of the new age, whose members enjoy a new life and a new lifestyle. The earliest Christian church, constituted in Jerusalem on the Day of Pentecost, was characterized by a quality of

fellowship unknown before. Those Spirit-filled believers loved one another to such an extent that they sold and shared their possessions. Although their selling and giving were voluntary, and some private property was retained (Acts 5:4), it was made subservient to the needs of the community. "None of them said that anything he had was his own" (Acts 4:32). That is, they were free from the selfish assertion of proprietary rights. And as a result of their transformed economic relationships, "there was not a needy person among them" (Acts 4:34).

This principle of generous and sacrificial sharing, expressed in holding ourselves and our goods available for people in need, is an indispensable characteristic of every Spirit-filled church. So those of us who are affluent, in any part of the world, are determined to do more to relieve the needs of less privileged believers. Otherwise, we shall be like those rich Christians in Corinth who ate and drank too much while their poor brothers and sisters were left hungry, and we shall deserve the stinging rebuke Paul gave them for despising God's church and desecrating Christ's body (1 Corinthians 11:20-24).

Instead, we determine to resemble them at a later stage when Paul urged them out of their abundance to give to the impoverished Christians of Judea "that there may be equality" (2 Corinthians 8:10-15). It was a beautiful demonstration of caring love and of Gentile-Jewish solidarity in Christ.

In this same spirit, we must seek ways to transact the church's corporate business together with minimum expenditure on travel, food and accommodation. We call on churches and para-church agencies in their planning to be acutely aware of the need for integrity in corporate lifestyle and witness.

Christ calls us to be the world's salt and light, in order to hinder its social decay and illuminate its

darkness. But our light must shine and our salt must retain its saltiness. It is when the new community is most obviously distinct from the world — in its values, standards and lifestyle — that it presents the world with a radically attractive alternative and so exercises its greatest influence for Christ. We commit ourselves to



pray and work for the renewal of our churches.

Personal lifestyle

Jesus our Lord summons us to holiness, humility, simplicity and contentment. He also promises us His rest. We confess, however, that we have often allowed unholy desires to disturb our inner tranquility. So without the constant renewal of Christ's peace in our hearts, our emphasis on simple living will be one-sided.

Our Christian obedience demands a simple lifestyle, in-

Bible say?" about contextual education, and accreditation of theological institutions.

When one combines this biblical approach with the tardy attention of evangelicals to the issues, he can explain that where the World Council of Churches, for instance, comes forward with answers, e.g., help for liberation forces, disinvestment in South Africa, a world development bank, the evangelicals only ask the question: What does Scripture say about the development process? Can we give without demeaning the recipients? Should the Church's mission include

making poor people aware of their rights as God's creatures? Can true justice emerge without a change in some social systems? Should Christians oppose military expenditures that contribute to poverty?

The upshot of the WEF meetings was a determination among evangelicals to go forward in the study of these issues in the light of the Scriptures and to do something about it in action programs.

During the week when the "mini-consultations" were held, the one on simple life-

style overshadowed all the rest. At the end of the week, the consultation, "disturbed by the injustice of the world, concerned for its victims, and moved to repentance for our complicity in it," issued "an evangelical commitment to simple lifestyle." A concluding word entitled "Our Resolve" stated, "So then, having been freed by the sacrifice of our Lord Jesus Christ, in obedience to his call, in heartfelt compassion for the poor, in concern for evangelism, development and justice, and in solemn anticipation of the Day of Judgment, we humbly commit ourselves to develop a

just and simple lifestyle, to support one another in it and to encourage others to join us in this commitment."

Proposals to the General Assembly included the erection of an evangelical world-watch to monitor persecution and infringements of liberty both in worship and in Christian discipleship, the establishment of a Commission on Human Rights, and an international accrediting agency for theological institutions.

Understandably, the largest WEF Commission is the one on

theology. Under the leadership of Dr. Bruce Nicholls, this Commission now has several sub-units, of which the most active has been that on ethics and society. From this Commission much may be expected in the years to come. Its membership was increased to 54, one of them a woman, Dr. Lois McKenney, a Conservative Baptist.

The new WEF emphasis does not mean a decrease in evangelism. The change is from evangelism alone to a holistic mission of gospel proclamation and social concern.

respective of the needs of others. Nevertheless, the facts that 800 million people are destitute and that about 10,000 die of starvation every day make any other lifestyle indefensible.

While some of us have been called to live among the poor, and others to open our homes to the needy, all of us are determined to

the line requires conscientious thought and decision by us together with members of our family. Those of us who belong to the West need the help of our Third World brothers and sisters in evaluating our standards of spending. Those of us who live in the Third World acknowledge that we too are exposed to the temptation of covetousness. So we need each other's understanding, encouragement and prayers.

International development

We echo the words of the Lausanne Covenant: "We are shocked by the poverty of millions, and disturbed by the injustices which cause it." One-quarter of the world's population enjoys unparalleled prosperity, while another quarter endures grinding poverty. This gross disparity is an intolerable injustice; we refuse to acquiesce in it. The call for a New International Economic Order expresses the justified frustration of the Third World.

We have come to understand more clearly the connection between resources, income and consumption: people often starve because they cannot afford to buy food, because they have no income, because they have no opportunity to produce, and because they have no access to power. We therefore applaud the growing emphasis of Christian agencies on development rather than aid. For the transfer of personnel and appropriate technology can enable people to make good use of their own resources, while at the same time respecting their dignity. We resolve to contribute more generously to human development projects. Where people's lives are at stake, there should never be a shortage of funds.

But the action of governments is essential. Those of us who live in the affluent nations are ashamed that our governments have

mostly failed to meet their targets for official development assistance, to maintain emergency food stocks or to liberalize their trade policy.

We have come to believe that in many cases, multi-national corporations reduce local initiative in the countries where they work, and tend to oppose any fundamental change in government. We are convinced that they should become more subject to controls and more accountable.

Justice and politics

We are also convinced that the present situation of social injustice is so abhorrent to God that a large measure of change is necessary. Not that we believe in an earthly utopia, but neither are we pessimists. Change can come, although not through commitment to simple lifestyle or human development projects alone.

Poverty and excessive wealth, militarism and the arms industry, and the unjust distribution of capital, land and resources are issues of power and powerlessness. Without a shift of power through structural change, these problems cannot be solved.

The Christian church, along with the rest of society, is inevitably involved in politics which is 'the art of living in community.' Servants of Christ must express His lordship in their political, social and economic commitments and their love for their neighbours by taking part in the political process. How, then, can we contribute to change?

First, we will pray for peace and justice, as God commands. Secondly, we will seek to educate Christian people in the moral and political issues involved, and so clarify their vision and raise their expectations. Thirdly, we will take action. Some Christians are called to special tasks in government, economics or development. All Christians must participate in the active struggle to create a just and responsible society. In some situations obedience to God

"□ □ □ the credibility of our message is seriously diminished whenever we contradict it by our lives."

demands resistance to an unjust established order. Fourthly, we must be ready to suffer. As followers of Jesus, the Suffering Servant, we know that service always involves suffering.

While personal commitment to change our lifestyle without political action to change systems of injustice lacks effectiveness, political action without personal commitment lacks integrity.

Evangelism

We are deeply concerned for the vast millions of unevangelized people in the world. Nothing that has been said about lifestyle or justice diminishes the urgency of developing evangelistic strategies appropriate to different cultural environments. We must not cease to proclaim Christ as Saviour and Lord throughout the world. The church is not yet taking seriously its commission to be His witnesses "to the ends of the earth" (Acts 1:8).

So the call to a responsible lifestyle must not be divorced from the call to responsible witness. For the credibility of our message is seriously diminished whenever we contradict it by our lives. It is impossible with integrity to proclaim Christ's salvation if He has evidently not saved us from greed, or His lordship if we are not good stewards of our possessions, or His love if we close our hearts against the needy. When Christians care for each other and for the deprived, Jesus Christ becomes more visibly attractive.

In contrast to this, the affluent lifestyle of some Western evangelists when they visit the Third World is understandably offensive to many.

We believe that simple living by Christians generally would release considerable resources of finance

and personnel for evangelism as well as development. So by our commitment to a simple lifestyle we recommit ourselves wholeheartedly to world evangelization.

The Lord's return

The Old Testament prophets both denounced the idolatries and injustices of God's people and warned of His coming judgment. Similar denunciations and warnings are found in the New Testament. The Lord Jesus is coming back soon to judge, to save and to reign. His judgment will fall upon the greedy (who are idolaters) and upon all oppressors. For on that day the King will sit upon His throne and separate the saved from the lost. Those who have ministered to Him by ministering to one of the least of his needy brothers and sisters will be saved, for the reality of saving faith is exhibited in serving love. But those who are persistently indifferent to the plight of the needy, and so to Christ in them, will be irretrievably lost (Matthew 25:31-46). All of us need to hear again this solemn warning of Jesus, and resolve afresh to serve Him in the deprived. We therefore call on our fellow Christians everywhere to do the same.

Our resolve

So then, having been freed by the sacrifice of our Lord Jesus Christ, in obedience to His call, in heartfelt compassion for the poor, in concern for evangelism, development and justice, and in solemn anticipation of the Day of Judgment, we humbly commit ourselves to develop a just and simple lifestyle, to support one another in it and to encourage others to join us in this commitment.

We know that we shall need time to work out its implications and that the task will not be easy. May Almighty God give us His grace to be faithful! Amen.



develop a simpler lifestyle. We intend to re-examine our income and expenditure, in order to manage on less and give away more. We lay down no rules or regulations, for either ourselves or others. Yet we resolve to renounce waste and oppose extravagance in personal living, clothing and housing, travel and church buildings. We also accept the distinction between necessities and luxuries, creative hobbies and empty status symbols, modesty and vanity, occasional celebrations and normal routine, and between the service of God and slavery to fashion. Where to draw

SUMMER

JOB MARKET

ACTON: Experienced 19-year-old girl seeks summer job on dairy or mixed farm, preferably in Southern Ontario. Available from May 1 to September 1. Contact: Wilma De Graaf, R.R.#2, Acton, Ont. L7J 2L8. Phone: (519) 853-0948, or (519) 821-7749.

BARRIE: Jane Borger, Calvin College student available by May 28. Experienced as mother's helper, hired hand on dairy farm and janitorial work. Contact my parents: A. Borger, R.R.#2, Utopia, Ont. L0M 1T0 (near Barrie) Phone: (705) 424-9414 or myself at: 153 Veenstra Hall, Calvin College, Grand Rapids, MI. Phone: (616) 942-9150 ext. 2571.

BEAMSVILLE: 17-year-old Christian girl is looking for a summer job as a mother's helper or any other kind of work. Please contact: Sandra Van Staadunnen, 16 Friesen Blvd., Beamsville, ON. Phone: 416-563-5181.

BROCKVILLE: I am interested in office work and anything to do with babysitting, camp directing, but I'll accept almost anything. Please contact: Mary Boomer, 1265 Brockmount Pl., Brockville, Ont. K6V 1Z6.

BRUSSELS: An 18-year-old, grade 12 graduate is looking for employment for the summer months, willing to work hard at anything available, preferably outdoor work. Contact: Cathy Bakelaar, R.R.#5, Brussels, Ont. N0G 1H0. Phone: (519) 887-8054.

CAISTOR CENTRE: 15-year-old high school boy looking for a summer job on a dairy farm, in Southern Ontario. Available from June 23 till August 29. Please contact: Andrew Ytsma, R.R.#3, Caistor Centre, Ont. L0R 1E0. Phone: (416) 774-3632.

CAMBRIDGE: 15-year-old boy would like a summer job to pay for Christian education. Please contact: Bill Bos, 305 Meyers Rd., Cambridge, Ont. N1R 7H4. Phone: (519) 622-0449.

CHATHAM: 15-year-old girl (student) would like summer employment. Babysitting preferable, but other work is acceptable. Please contact: Brenda Antuma, Chatham, Ont. N7M 6A1. Phone: (519) 352-4446.

CHATHAM: High school graduate with 3 years experience as sales clerk and some in typing and filing, seeks a summer job with a Christian atmosphere. Enjoys the outdoors and working with children. Please contact: Anita Zantingh, 130 Partridge Cres., Chatham, Ont. N7L 1E9. Phone: (519) 352-4682.

HAMILTON: At 16 years of age, I am interested in a summer occupation where I'll have daily contact with other people. I'm willing to challenge work in an office or store where contact like this is necessary. Write: 105 Gladstone Ave., Hamilton, Ont. L8M 2H8, or phone: (416) 522-1925. Marian Kapteyn.

HAMILTON: Looking for summer employment of any kind, age 18. Bill Spoelstra, Hamilton, Ont. Phone: 383-6436.

HAMILTON: 16-year-old boy looking for a summer job, will do anything but prefers working on a farm. Has some experience. Please contact: Harold Mulder at (416) 385-5484.

KITCHENER: Student, 18, looking for summer employment, preferably in babysitting or working with children, but is willing to do anything. Please contact: Sandra Middeljans, 43 Pinedale Dr., Kitchener, Ont., N2E 1J9. Phone: (519) 578-4338.

LISTOWEL: 17-year-old girl, hard worker, looking for summer employment in a bakery or any type of work involved in the food industry. Please contact: Margaret Miedema, R.R.#4, Listowel, Ont. N4W 3G9. Telephone: 291-3619.

LISTOWEL: My name is Wilma Brus. I am 17-years-old and I am willing to take any type of job for summer employment. I have worked on a farm. Phone: 519-291-1714 or write: R.R.#3, Listowel, Ont. N4W 3G8.

LISTOWEL: A 15-year-old highschool girl, looking for work as a mother's helper during the summer months. I have experience with babysitting, housework and gardening. Please write to: Alice deVries, R.R.#1, Listowel, Ont. N4W 3G6 or phone: (519) 291-3427.

TIME FRAME
May — September

APPLICATION PROCEDURE
Contact the local Canada Employment Centre.

Canadian University Service Overseas (CUSO)

Canadian International Development Agency

DESCRIPTION

The primary purpose of this non-governmental, charitable organization is the recruitment and selection of qualified Canadians for postings in response to specific requests from Third World governments and agencies. CUSO participants are generally more concerned with contributing to the development of Third World countries and participating in a learning experience than in monetary gain.

NUMBER OF POSITIONS

At any given time there are a total of 200 and 300 overseas openings in the fields of agriculture, trades, engineering, health, business and education.

LONDON: Second year Reformed Bible College student, 21 years old. Any type of work to earn tuition for third year. Available after May 15. Contact: Ann Denbok, 1842 Park Ave., London, Ont. N5W 2J8 or Reformed Bible College, 1869 Robinson Rd., Grand Rapids, Michigan 49506, Schaal Hall, 616-454-8620.

MOOREFIELD: Drayton: 15½-year-old girl looking for summer employment. Do most anything. Has experience as babysitter and mother's aid. Call: Patricia Tacoma: (519) 638-2604.

MOOREFIELD: I am 16 years old, live on a dairy farm. I am looking for a summer job from July 1 to August 31, 1980. I would like to work in a welding shop or on a dairy farm. Contact: John Stevens, RR.#3, Moorefield, Ont. N0G 2K0.

MOOREFIELD: A 15-year-old girl would like a job as a mother's helper or a baby-sitter. Phone: (519) 638-2191. Address: Sylvia Vanden Hazel, R.R.#2, Moorefield, Ont. N0G 2K0.

MT. BRYDGES: Grade 10 student — looking for employment on a dairy or turkey farm. Have two years experience on a Dairy farm. Would prefer to work in Southwestern Ontario. Write to: Bill Bron, P.O. Box 45, Mt. Brydges, Ont. N0L 1W0.

OSHAWA: A 16-year-old highschool boy seeks summer employment, doing any kind of work. Available June 16 to end of August. Please contact: Ken Zantingh, 12 Taylor Rd., Oshawa, Ont. L1G 3Z2. Phone: (416) 579-0842.

PETAWAWA: I am a 15-year-old boy wishing to work on a dairy farm for the summer. I am available from June 16 to September 5. I have had experience working on a dairy farm. Contact: Tom Elgersma, 71 Paardeburg Blvd., Petawawa, Ont. K8H 1H1. Phone: 613-687-5466.

PETAWAWA: I am a 17-year-old highschool girl, looking for summer employment. I would like to be a mother's helper — looking after children, cleaning, etc. I have had experience babysitting. References available. Please write: Beverly Elgersma, 71 Paardeburg Blvd., C.F.B. Petawawa, Ont. K8H 1H1.

QUALIFICATIONS

A demonstrated skill in a particular field, or academic or skill qualifications in the form of a degree or trade papers. Demand for skills varies with the countries involved and their particular needs.

RATE OF PAY

Equal to that earned by a similarly qualified and experienced host national doing the same job. Travel and medical costs are met by CUSO.

TIME FRAME
Year-round.

APPLICATION PROCEDURE

Selection is made on the basis of several references, transcripts and a personal interview. Postings are made in response to a country's identified needs.

INFORMATION CONTACT

Canadian University Service Overseas, 33 St. George Street, Toronto, Ontario M5S 1A1.

INFORMATION CONTACT

As above, or your local Canada

PORT LAMBTON: 17-year-old boy (student) would like a job on any farm. Has experience with pigs and cattle. Write to: Jake Kraayenbrink, R.R.#1, Port Lambton Ont. N0P 2B0 or phone: (519) 677-5395.

SARNIA: Student, 16, wants work for summer. Farm work (likes to work with animals), or greenhouse work, in South-western Ontario. Contact or write: Paul Tymstra, 1290 Willa Drive, Sarnia, Ont., 336-6860.

SARNIA: 17 year old boy (student) would like to work this summer in garage or farm in South-western Ontario. Contact: A. Westra, 722 Woodhaven, Sarnia, ON N7S 2W1. Phone: (519) 344-0640.

ST. CATHARINES: Highschool girl (finished grade 12) would like a job. I like working with people and children, or in greenhouses. Please contact: Margaret Beens, 15 Audrey St., St. Catharines, Ont. L2R 4L3.

ST. THOMAS: University student seeks summer job on farm or in greenhouses, preferably in Southern Ontario. Please contact: Carla Venema, 882 Elm St., St. Thomas, Ont. N5R 5C6. Phone: (519) 631-2043.

SMITHVILLE: Attention all! One, eager, hard-working girl for rent — cheap. I'm 17-years-old and I love a challenge. I'd like a job where I can work with people, but I'm willing to do anything. Please contact: Cindy Bremmer, P.O. Box 41, Smithville, Ont. L0R 2A0. Phone: 957-3944.

STRATHROY: Grade 10 student wishing to work on a dairy farm (or turkey farm) has some experience and wants more experience. Preferably in South-western Ontario. Contact: Barry Dykstra, 211 East Centre St., Strathroy, Ont. N7G 1T3. Phone: 245-4529.

WOODSTOCK: College student, 18-year-old girl seeks summer job as mother's helper, or care of children. Has some experience. Available immediately till September. Please contact: Mary Ann Alblas, R.R.#5, Woodstock, Ont. N4S 7V9. Phone: (519) 467-5452.

Employment Centre or Canada Employment Centre on Campus.

Open House Canada

Secretary of State

DESCRIPTION

This program is designed to provide Canadians between the ages of 14 and 22 with opportunities to meet each other and to better understand another region of Canada. It funds reciprocal exchanges between groups of young people from all parts of the country for a minimum of five days.

Open House Canada offers three types of exchanges:

- between groups speaking different official languages and resident in different provinces;
- between groups speaking the same official language, but resident in different provinces;
- between groups speaking different official languages, but resident in the same province.

NUMBER OF PARTICIPANTS

Approximately 20,000 across Canada.

ALBERTA OR B.C.: 20-year-old college student looking for work in Alta. or B.C., preferably in construction since I have 5 years of bricklaying experience. Contact: John, 362 Schultze, Calvin College, Grand Rapids, Mich. 49506. 1-616-942-9150 ext. 2368.

DOLLARD DES ORMEAUX, QUE.: 17 year old boy is looking for any type of work from end of June to end of August. Telephone: 514-684-6750. Contact: T. Bruinsma, 28 Middleton, Dollard des Ormeaux, Que. H9A 1T2.

SIoux CENTER, IOWA: I am a second year college student. My previous work experiences have been dairy farm work, nurses aid in a nursing home and supervisor of juvenile delinquents. Any job openings will be considered. Please contact: Julia Sikma, 512 3rd Ave. S.E. Sioux Center, Iowa 51250. Phone: 712-722-4243.

Summer Help

FOREST: Lakewood Christian Camp requires young people and teachers to help with our summer program for a week or longer. Free room and board only, along with good Christian fellowship. For worthwhile work call or write: Brian Lisa, old Lakewood, R.R.#5, Forest, Ont. N0N 1J0. (Phone: 519-699-4415).

TILLEY, AB.: Student help required on irrigation farm during summer months May — August. Must have experience with farm machinery. Phone: (403) 377-2502 or write: Fred Folkerts, Site 1, Box 10, Tilley, Alta. T0J 3K0.

Every year, students looking for summer jobs, can advertise with C.C. free of charge.

Also available summer jobs will be placed.

QUALIFICATIONS

All group members must be Canadian citizens or permanent residents between the ages of 14 and 22, have a Social Insurance Number and pay a \$10.00 fee to Open House Canada.

RATE OF PAY

Since this is a cultural exchange, there is no salary involved. The program reimburses participants for their approximate total travel costs.

TIME FRAME
Year-round

For further information and Applications contact:
Open House Canada
Department of the Secretary of State,
Ottawa, Ontario
K1A 0M5
1-819-994-1313.

International Youth Exchange Programs

Canada Employment and Immigration Commission

Cont'd on page 22

Native Youth Internship Program

Canada Employment and Immigration Commission

DESCRIPTION

This program is designed to increase summer employment opportunities for Indian/Metis youth by hiring them to work in various facets of the Canada Employment and Immigration Commission. Some youth work as Student Placement Officers in Canada Employment Centres for Students and others work in a variety of positions in regular Canada Employment Centres. All jobs are intended to broaden and enhance the participants' experience, skills and knowledge. Incumbents are eligible for internal competitions while employed in the program.

QUALIFICATIONS

Applicants must be Indian/Metis youth between the ages of 16 and 25.

RATE OF PAY

Varies according to type of work being done.

'n Gevoel van wrevel

Als een zachtmoedig man als prof. dr C. VanderWoude in het (Nederlandse) Gereformeerd Weekblad schrijft: „Soms kan ik een gevoel van wrevel maar met moeite onderdrukken,” dan moet iedereen wel begrijpen dat er iets ernstigs aan de hand is. n' Gevoel van wrevel, wanneer ik uitlatingen lees, waarin men onze belijdenisgeschriften als oud en verouderd ter zijde schuift zonder enig besef en zelfs kennis van de geloofsschat-ten, die er in worden beleden.

Natuurlijk draagt elk menselijk geschrift het stempel van zijn tijd en mag men de mogelijkheid van een nieuw belijden niet vergeten, maar bij het streven daarnaar is het beter hetgeen de kerk in het verleden beleed, te benutten, dan te negeren. Nog niet zo lang geleden verscheen er een geschrift over de zend-brief aan de Hebreëen, waarin over het Zoonchap van Christus werd gezegd: „Jezus deelt zozeer in Gods glorie dat hij de ‚Zoon’ of ook de ‚Zoon van God’ heet (!). Het kost ons bijzondere moeite om deze naam onbevange te horen. Wij zijn immers vertrouwd geraakt met het dogmatische model van de drie-enige God, waarin Jezus de ‚Zoon’, de tweede persoon van het ene goddelijke wezen, vormt. De nieuwtestamentische brieven werden voor deze en dergelijke formuleringen geschreven en mogen eerlijkheidshalve niet met latere invullingen belast worden.” (Dr. Herman Wiersinga, Je kunt beter geloven. Het geloofsmodel in de brief aan de Hebreëen, blz. 82, 83).

Zulke uitlatingen kunnen gemakkelijk leiden tot diepgaande misverstanden. Jezus „heet” niet alleen Gods Zoon, omdat Hij in Gods glorie deelt, maar Hij „is” Gods Zoon, zoals Petrus Hem beleed in het woord: „Gij zijt de Zoon van de levende God” (Matth. 16:16). Omdat Hij de Zoon van God is, straalde er ook goddelijke glorie van Hem uit. Zo heeft het Nieuwe Testament ons Hem doen kennen. En op grond daarvan heeft de kerk Hem reeds vanaf de vroegste tijden beleden in de Apostolische Geloofsbelijdenis, in de belijdenis van Nicea, in de Heidelbergse Catechismus, zondag 13 en 14; in de Nederlandse Geloofsbelijdenis art. X.

Ik ben me goed bewust, dat er verschil bestaat tussen de geschriften van Oud en Nieuw Testament, waarin God Zijn Woord tot ons spreekt, en de belijdenisgeschriften van de Kerk, waarin de gelovige gemeente haar geloof heeft beleden. Het gezag van de eerste is anders en hoger dan dat van de laatste. De bijbelse uitspraken betekenen meer dan dat zij ons het geloof van de eerste christenen, van de vroege gemeente vertolken. Hun profetie is immers „niet voortgekomen uit de wil van eens mens, maar door de Heilige Geest gedreven, hebben mensen van Godswege gesproken” (2 Petr. 1:21). Toch zijn ook de belijdenisgeschriften niet zonder gezag. Ook al zijn ze oud en dragen ze in taal en stijl en meermalen ook in hun probleemstelling het stempel van hun tijd, het moet voor de zo verlichte mensen van onze tijd geen probleem zijn, door al deze beletsels heen te breken en door te willen dringen tot wat deze oude geschriften willen belijden.

Wanneer men dit doet en zich maar niet gemakzuchtig beperkt tot het wijzen op de oudheid van deze geschriften, zal de gemeente van onze tijd ontdekken, hoe die oude geschriften vaak nog in staat zijn moderne dwalingen te ontmaskeren, en moderne mensen in hun verwarring en twijfel troost te bieden en de weg naar God te wijzen. In de spanning van de laatste wereldoorlog, toen ik enkele malen in gijzelaarskampen en gevangenissen moest doorbrengen, hebben bepaalde zondagen uit de catechismus, over ‚de enige troost’ en de vraag: ‚hoe zijt gij rechtvaardig voor God’ mij steun gegeven. Het zou van belang zijn wanneer de Kerk, in haar prediking en onderwijs deze dingen weer tot het hart van de mensen brengt; wanneer ook in de school en in onze gezinnen, door woord en voorbeeld van ouders en opvoeders, ons christelijk geloof weer als een levende realiteit aan de jongere generatie voor ogen zou worden gesteld.”

Prof. VanderWoude wekt aan het einde van zijn artikel de lezers op om „beginnend in ons persoonlijk en gezinsleven en voortgaand in ons kerkelijk en publieke leven te bidden en te streven naar een nieuwe, waarachtige christelijke stijl van leven en denken.”

Er zijn er gelukkig nog velen die wrevelig worden als ze lezen dat de bijbel een boek wordt met ervaringen van mensen met God, en als de belijdenisgeschriften, waarin de gelovige gemeente haar geloof beleden heeft, als verouderd worden beschouwd. Wrevel alleen is niet genoeg, er moet gebeden, vermaand, geargumenteed, gedocumenteerd en kerkelijk gehandeld worden tot en met.

De synode van de Chr. Ref. Church doet al haar best de oude belijdenisgeschriften opnieuw te vertalen, de Heid. Catechismus is klaar, de eerste proeve van de Nederlandse Geloofsbelijdenis is in de Acta van 1979 te vinden, en de vertaling van de Dordtse Leerregels van Prof. Hoekema heeft ook haar weg naar een synodale vertalingscommissie gevonden. Ook op ouderlingen-conferenties wordt de vraag naar de rol van de belijdenisgeschriften druk besproken, met grote waardering voor wat ‚ons van de vaders is overgeleverd’. De kerk is tenslotte niet met ons begonnen.

J. VanHarmelen

Eredoctoraat voor H. Algra

(Friesch Dagblad) — In veler hoofden leefde de gedachte — en soms werd het in kleine kring uitgesproken: als er iemand een eredoctoraat verdient dan is het Hendrik Algra wel. En nu is het er dan Inderdaad van gekomen.

Ter gelegenheid van het eeuwfeest van de Vrije Universiteit zal hem bij leven en welzijn op 20 oktober aanstaande een eredoctoraat worden verleend in de sociale wetenschappen. Een prachtig besluit, waarvoor we erg dankbaar zijn en waardoor we ook (en dat mag in Friesland gelukkig) ook een beetje ontroerd waren.

Dankbaar omdat deze wetenschappelijke onderscheiding recht doet aan de vele kwaliteiten en gaven van Algra (van 1935 tot 1977 hoofdredacteur van Friesch Dagblad), waarmee hij zo lang en zo energiek de samenleving en het volk heeft willen en mogen dienen.

Een tikkeltje ontroerd omdat tot uitdrukking wordt gebracht, dat de Vrije Universiteit en Algra ook in 1980 bij elkaar horen.

De Vrije Universiteit en Algra zijn uitzonderlijke loten van dezelfde gereformeerde stam. Dat verhinderde niet, dat er weleens spanningen waren. Meer dan eens is de V.U. in

deze krant danig de oren gewassen door de Friese maestro. Maar dat vloede niet voort uit vervreemding van de V.U., maar uit een diepe betrokkenheid. In Algra's hart bloeide steeds een intense liefde voor de christelijke wetenschapsbeoefening.

Niet alleen Algra moet van harte gelukgewenst worden met zijn eredoctoraat. Ook de Vrije Universiteit legt hier erg veel eer mee in.

Wegens zijn buitengewone verdiensten op het terrein van de journalistiek is het een eredoctoraat geworden in de sociale wetenschappen. Het is een plezierige ironie, dat dit juist de faculteit is, waar de vroegere hoofdredacteur van deze krant het niet altijd op begrepen had. Het kan verkeren, zal hij wellicht zelf gedacht hebben.

Als de plechtigheid te zijner tijd plaatsvindt, hopen we opnieuw aandacht te schenken



aan doctor honoris causa Algra. Thans spreken we als wens en verlangen uit, dat het de jonge doctor nog lang vergund mag zijn om op zijn bekende scherpzinnige wijze evangelische lijnen vanuit traditie en verleden te blijven trekken naar heden en toekomst. De behoefte daaraan wordt niet kleiner, maar naar ons gevoel steeds groter.

Fryske Tsjerketsjinst yn York

22 maeye de jouns om 8 ure.
Foargonger: Ds. J. Hellinga fen Guelph.
Kotje en koeke nei.
Programma's mei texten lieten oanwezich.

De nieuwe theologie is niet zo nieuw

Kerknieuws — ‚Jezus was revolutionair; Hij was een groot socialist.’ Misschien denkt u dat deze zin is ontleend aan een boek van een moderne maatschappijkritische theoloog of aan een publikatie van de Christenen voor het socialisme. Maar dat is niet zo. Een socialistische woordvoerder in de provincie Groningen zei het in 1893. Dat las ik in het gedenkboek van het Gereformeerd Traktaatgenootschap Filip-

pus, dat onlangs honderd jaar bestond.

In 1893 signaleerde G. Broekhuizen die uitspraak van de socialistische voorman in een traktaatje, getiteld ‚Was de Heere Jezus Christus revolutionair?’

Zijt gij zo onbekend met de leringen van onze tijd dat gij niet eens weet dat de socialist-ten zulke dingen openlijk uitspreken? vroeg hij zijn lezers in dit geschrift, waarin hij de

socialisten bestreed: ‚Zou iemand, die waarlijk gelooft en God vreest, zich ooit in de rijen der socialist-ten kunnen scharen?’

Overigens wilde Broekhuizen zich niet neerleggen bij de sociale ellende van zijn dagen. De christen mag en moet met alle macht protesteren tegen onrecht en verdrukking schreef hij.

‚Maar,’ zo vervolgde hij, ‚schaart hij zich onder de vanen der revolutie en in de rijen der socialist-ten, dan verspeelt hij den eere-naam, met welken hij naar Jezus, den Christus, is genoemd.’

Het enige verschil tussen 1893 en 1980 komt naar voren in de eerste zin van het traktaatje.

Broekhuizen begint nl. met de opmerking dat de vraag of Jezus revolutionair was, in de oren van menigeen vreemd moge klinken. Wij kijken niet meer zo vreemd op van die vraag. Maar verder blijkt ook hier weer wat de Prediker al wist: er is niets nieuws onder de zon.

Allerlei bewegingen, kerkelijk, politiek, sociaal, toelen zich graag met het woordje nieuw. Maar zegt de Prediker: ‚Is er iets, waarvan men zegt: Zie hier, dat is nieuw — het was er al in verre tijden, die voor ons waren.’ Ook de nieuwe theologie is niet zo nieuw.



De nieuwe koningin Beatrix ingehuldigd op 30 april 1980 in de Nieuwe Kerk te Amsterdam.

We hebben een nieuw kiessysteem nodig

door Marcus Van Steen

(Canadian Scene) — Ten gevolge van de onlangs gehouden federale verkiezingen is de Liberale Partij weer aan de macht in Canada, maar ondanks het feit dat de Liberalen nu een meerderheidsregering vormen is het Westen van Canada, d.w.z. de drie westelijke provincies, in het geheel niet vertegenwoordigd in de regering en zij die al zo lang zeggen dat het dringend nodig is dat we eens om ons heen kijken naar andere kiessystemen — vooral in Europa — verheffen hun stemmen weer.

Zelfs voordat de Gouverneur-Generaal hem verzocht een regering te vormen, zond Mr. Trudeau de enige twee Liberalen die ten westen van Ontario gekozen waren naar

het Westen van het land om te zien op welke wijze het westen van ons land het beste vertegenwoordigd zou kunnen worden. Lloyd Axworthy en Bob Bockstael, beiden uit Manitoba, bespreken deze kwestie thans met provinciale leiders in Regina, Edmonton en Victoria.

Ons kiessysteem, dat gevormd is naar het voorbeeld van Engeland, is tot stand gekomen in de dagen voordat er politieke partijen bestonden, toen de burgers in ieder district

gevraagd werd bekwame mensen te kiezen om het district te vertegenwoordigen in het parlement. Dat liep best, zelfs toen de politieke partijen een rol begonnen te spelen. Dat kwam omdat er toen slechts twee partijen waren en de partij met de meeste stemmen won dan eenvoudig. Maar toen er

drie — en later zelfs vier — partijen een rol gingen spelen begon het een stuk moeilijker te worden. Immers, nu kon een partij aan de macht komen met slechts een derde van het totale aantal stemmen.

Frankrijk heeft dat opgelost met zg. run-off verkiezingen, een week na de eerste verkiezing. Als een bepaalde kandidaat geen meerderheid van stemmen heeft dan wordt er opnieuw gestemd in dat district. De kandidaten met aanzienlijk minder stemmen stellen zich vaak niet kandidaat voor zo'n tweede stemming, en meestal komt het er op neer dat er voor zo'n tweede run-off verkiezing slechts twee kandidaten zijn, waarvan er dan een uiteraard een meerderheid van stemmen op zich verenigt.

Een ander systeem dat wel besproken is, is dat van proportionele vertegenwoordiging. In dat geval stemt men niet op een bepaalde persoon, maar op een partij, hetgeen thans uiteraard ook al vaak gebeurt. Het aantal zetels per provincie kan dan gebaseerd worden op de uitkomst van de stemming. De partij met bijvoorbeeld de helft van de stemmen krijgt dan ook de helft van het aantal zetels, enz.

Zo'n systeem zou vooral de laatste keer een groot verschil gemaakt hebben. In Alberta bijvoorbeeld, waar de Liberalen 22 procent van de stemmen op zich verenigden, zou deze partij 4 zetels toegewezen gekregen hebben, terwijl zij er thans niet een hebben. En de Conservatieven, die nu met 65 procent van de stemmen alle 21 zetels

wonnen, zouden er dan slechts 15 gehad hebben. De NDP zou met 11 procent van de stemmen twee zetels gekregen hebben.

In Saskatchewan en Brits Columbia bestaat een soortgelijke situatie. De Liberalen hebben daar geen enkele kandidaat die kans heeft gezien een zetel te winnen, maar als er een systeem van proportionele representatie geweest was, dan zouden ze drie zetels gewonnen hebben in Saskatchewan, waar ze 24 procent van de stemmen op zich verenigden, en in Brits Columbia zouden ze met hun 22 procent van de stemmen zes zetels toegewezen gekregen hebben.

In Quebec is het net andersom. Hier zouden de Conservatieven met hun 13 procent van de stemmen beslag gelegd hebben op negen zetels. Nu hebben zij er slechts een.

Het probleem hiermee is dat dit systeem zo heel anders is dan onze parlementaire traditie, waar kandidaten in het parlement de mensen in hun district, de mensen die hem dus gekozen hebben, vertegenwoordigen. Het zou de partijleiders meer macht geven, want die zouden dan zelf mensen kunnen aanwijzen die zij in het parlement willen hebben. Dat zijn in de meeste gevallen natuurlijk mensen waarvan zij kunnen aannemen dat zij netjes het door hem uitgestippelde pad zullen bewandelen. In ons huidige systeem worden de kandidaten door de plaatselijke kiesverenigingen gekozen en dan gaat er weleens iets mis.

Er is ook nog een andere manier. Hier stemt men niet eenvoudig voor een bepaalde kandidaat met een kruisje, maar men geeft eenvoudig zijn voorkeur aan. De kandidaat die men het liefst gekozen ziet geeft men nr. 1, men geeft nr. 2 aan de kandidaat die men zou kiezen als nummer 1 het niet haalt, enz. Als geen enkele kandidaat dan bij de eerste telling met een meerderheid uit de bus komt, dan worden de „keuze nr. 2” stemmen opgeteld, totdat er een duidelijke winnaar te voorschijn komt. Men heeft dit systeem enkele jaren geleden in B.C. geprobeerd, maar men heeft het toen laten vallen, omdat er meestal een meerderheidsregering uit de bus kwam.

Het is duidelijk dat er in Canada iets zal moeten gebeuren. Westelijk Canada klaagt er al jaren over dat Ottawa zich niets van de West aantrekt en als we daar niets aan doen dan voeden we alleen maar die nog steeds aanwezige gevoelens in B.C. van, misschien kunnen we ons beter afscheiden.



Help mee om dit jaar in mei de eenheid in uw gezin te verhogen

Laat hen zien dat u om hen geeft. Omhels ze. Neem ze mee naar het park. Hou ze bezig. Neem meer tijd voor ze. Heb een goed gesprek en luister naar ze. Bel ze op.

Als u in mei een begin maakt kunt u daar het hele jaar voordeel van hebben. En uw gezin ook.

Mei is de Maand van de Gezinseenheid in Ontario.



Ontario

Margaret Birch,
Provincial Secretary
for Social Development
William Davis, Premier

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weer eens naar huis in Holland.

NU

hoeft u slechts 21 dagen van te voren uw reis te
bespreken.

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3 augustus - 13 september	294	1 september - 21 september	294
14 september - 10 december	261	22 september - 25 december	261
11 december - 23 december	335	26 december - 6 januari, 1981	334
24 december - 31 maart, 1981	261	7 januari - 31 maart, 1981	261

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THANKS

ENZLIN: We wish to express our sincere thanks to all of you who remembered us on our 25th Wedding Anniversary, with cards, letters, flowers, visits and gifts. Special thanks to our children for all the work they put in to give us such a happy and pleasant evening on April 5, 1980. But above all, thanks to God, our heavenly Father, for his loving care and protection, over all those years, and we pray that he will be with us in the years to come. John and Janet Enzlin, 273 Hillside Drive, Woodstock, Ontario.

GELOK: We wish to thank all our relatives and friends for their prayers, visits, cards and letters, and for all other tokens of love and sympathy, received during the illness, and passing away of our dear husband, father and grandfather: Adrian Gelok. Your thoughtfulness was greatly appreciated. Mrs. Helen Gelok and family.

NOORDAM: We like to thank all our family, relatives and friends for all the love shown in visits, cards and gifts on our 45th Wedding Anniversary. Above all, our praise to our heavenly Father who has taken care and guided us all these years. Great is thy faithfulness!!

Henry and Margaret Noordam, P.O., Fingal, Ont. N0L 1K0.

RINTJEMA: We would like to express our sincere thanks to all our children, relatives and friends for their flowers, cards, and all the best wishes received on the occasion of our 25th Wedding Anniversary. Above all, thanks to our Lord who has protected us through all these years.

John and Ann Rintjema, 119 Morgan St., Box 234, Smithville, Ont. L0R 2A0.

BIRTHS

ADEMA: Martin and Tracy thank the Lord for the blessing of their daughter, RENEE MICHELLE, 7 lbs., 12 1/2 oz., born on April 12, 1980. A new sister for Kimberly and Nathan. Third grandchild for Mr. and Mrs. W. VanderKooij, ninth great-grandchild for Mr. and Mrs. H. DeHaan, nineteenth grandchild for Mr. and Mrs. S. Adema. Box 1792, Taber, AB, T0K 2G0.

BENJAMINS: With joy and thanksgiving to our heavenly Father, the creator of life, we received into our care, with the birth of our first child, a daughter, JENNIFER, born April 9, 1980, 7 lbs., 15 oz., at 8:09 a.m. Second grandchild for Mr. and Mrs. Leo Dyk of Walton, Ont. First grandchild for Mr. and Mrs. Simon Benjamins of Moorefield, Ont. Happy parents are Ed and Gina Benjamins. R.R.#3, Moorefield, Ont. N0G 2K0.

CONTANT: Our Covenant God had enriched our lives with a son. We give thanks for his entrusting to our care, MICHAEL RICHARD, born April 20, 1980, 9 lbs., 4 oz. Martin and Susan Contant, John and Nathan. 177 Manitou Way, Ancaster, Ont.

BIRTHS

BOVEN: "Praise God from whom all blessings flow." With joy and thankfulness to our heavenly Father, we like to announce our new born covenant child, PHILIP ANDREW, God entrusted our second son to us, Fred and Ruth Boven (nee Breukelaar), on April 5, 1980. Philip is a new brother for Matthew, 7th grandchild for Mr. and Mrs. J. Breukelaar, and 3rd grandchild for Mr. and Mrs. F.H. Boven. 44 Hollister Rd., Etobicoke, Ont. M9C 4M7.

KOOIMAN: Rejoicing in God's gift of new life, Simon and Linda welcomed 8 lbs., 15 oz. HEIDI FAITH into their family at 4:25 a.m., Easter morning. Heidi is a sister for Jonathan, 3rd grandchild for Mrs. J. Koolman, Stoney Creek, 33rd grandchild for Mr. and Mrs. H. DeWit of Inwood, Iowa and 9th great-grandchild for Mrs. S. Kooiman, Soest, Holland. R.R.#2, Niagara-on-the-Lake, ON.

TEENINGA: Bernard and Anita thank God, the giver of life, for the daughter entrusted to their care. We named her, CATHERINE ANN. She was born, April 21, 1980. She is a sister for William, and a granddaughter for Mr. and Mrs. P. Teeninga of Oshawa, and Mr. and Mrs. W. Vandergang of Toronto. 82 Brock Rd., Greenville, Ont. L9H 5G8.

DE HAAS: We, Abe and Martha de Haas (nee Smids), praise and thank God, the giver of life, for the precious gift he has entrusted to us, our first child, a son, BARRY JONATHAN, born on April 8, 1980. Second grandchild for Mr. and Mrs. Fred Smids of Chatham; twenty-first grandchild for Mrs. Rika de Haas-Bruinsma of Arum, Friesland; and fourth great-grandchild for Mrs. Adrian Verburg, Sr. of Chatham. 8 Allen Street, Chatham, Ont. N7M 5E6.

MELOEN: With praise and thanksgiving to the Lord, Rick and Janet Meloen are pleased to announce the birth of their first child, ADAM ALEXANDER, born April 24, 1980. Happy grandparents are Mr. and Mrs. A. Beintema, Ridgeway, Ont. and Mrs. I. Meloen, Niagara-on-the-Lake, Ont. 6654 Glengary St., Niagara Falls, Ont. L2J 1L6.

MARRIAGES

DE WINDT-DENING: Mr. and Mrs. Cornell De Windt and Mr. and Mrs. John Dening are happy to announce the marriage of their children, MARIEANN and BERT. The ceremony will take place, D.V., on Friday, May 9, 1980 at 7 p.m., in the Chr. Ref. Church at Westlock, Alta. Rev. D. VanderWekken officiating. Future address: R.R.#1, Busby, Alta. T0G 0H0.

ELLENS-ROGERS: This is the day our Lord has made, we will rejoice and be glad in it! It is the Lord who brought our children, DOROTHE and BOB together. Thankful for their happiness, we, the parents, Mr. and Mrs. Peter Ellens, Niagara-on-the-Lake, Ont., and Mr. and Mrs. Dale Rogers, Pa., wish to announce the forthcoming marriage. The wedding ceremony will take place, the Lord willing, Saturday, May 31, 1980 at 3:00 p.m., in the First Chr. Ref. Church, Taunton Rd., Toronto. Rev. C.D. Tuyl officiating. Future address: 18 Davenport Rd., Toronto, Ont. M5R 3M3.

Newlyweds
whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

MARRIAGES

GERRITSEN-GEUZEBROEK: We, Mrs. Sophia Gerritsen, Burlington, and Rev. and Mrs. Jac Geuzebroek, Port Perry, gratefully announce the forthcoming marriage of their children, JEAN and ARNOLD, on Saturday, May 12, 1980 at 3:30 p.m. in the First Ref. Church, Paradise Rd., Hamilton, Ont. Rev. Yff and the father of the groom officiating. May the Lord bless them during many years to come. Future address: 2255 Victoria Park Ave., Apt. #105, Scarborough, Ont. M1R 1W2.

VANNIEDEK-ROZEMA: Mr. and Mrs. Bill Vanniedek and Mr. and Mrs. Toni Rozema, are happy to announce the marriage of their children, PATRICIA and MATTHEW. The ceremony will take place, D.V., on Saturday, May 24, 1980 at 3:00 p.m., at the Chr. Ref. Church, Kingscourt Ave., Kingston, Ont., with Rev. Popma officiating.

VISSER-SITTER: Mr. and Mrs. Jelle Visser are pleased to announce the forthcoming marriage of their daughter, JEANETTE EMMA to CRAIG ROY SITTER, son of Mr. and Mrs. Cloyce Sitter. Wedding to take place, D.V., Saturday, May 10, 1980 at 2:00 p.m. at the Ebenezer Chr. Ref. Church, Jarvis, Ont. Rev. G. Martin officiating. Future address: 135 King St. E., Apt. #14, Hagersville, Ont. N0A 1H0.

ANNIVERSARIES

With thanks to God, we announce that on May 16, 1980, we will celebrate the 50th Wedding Anniversary of our parents,

EELKE and DOETJE DE JONG
(nee Vander Heide)

It is our prayer that the Lord will continue to keep them in his care and bless them in the years to come.

With much love from their children:
Dave & Brenda de Jong — Smithers, B.C.

Henrietta & Siomen Leenstra — Lacombe, Alta.

Margret & Steward de Jong — Chesterville, Ont.

Tina & Jake de Schiffart — Lacombe, Alta.

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Address: Box 1964, Lacombe, Alta.

1940 1980
Wommels, (Fr.) Morrisburg, Ont.
On May 10, 1980, the Lord willing, we hope to celebrate with our parents and grandparents,

KORNELIS and DIRKJE DE JONG
(nee Boersma)

their 40th Wedding Anniversary. We thank and praise the Lord for his love and care in the past and pray that he will continue to bless them in the future.

Congratulations and much love from their thankful children and grandchildren:

George & Catherine Geertsma; Dorothy, Wendy, Andrew, Caroline — R.R.#2, Chesterville, Ont.

Bill & Jean De Jong; Alice, June, Donald — R.R.#1, Morrisburg, Ont.

Charles & Ann Lewis; Charles Jr., Lisa — R.R.#1, Morrisburg, Ont.

Paul & Debbie De Jong; Christine, Diana — R.R.#3, Ingleside, Ont.
Home address: R.R.#1, Morrisburg, Ont. K0C 1X0.

Announce the good news in C.C., and share it with the rest of us!

ANNIVERSARIES

With joy and thankfulness to our Lord, we announce the 25th Wedding Anniversary of our parents and grandparents,

JOHN and HENDRIKA HOFLAND
(nee De Koning)

on May 14, 1980. May the Lord continue to keep them in his care and bless them in future years.

With much love from their children and grandchild:

Joan & Bob Havenaar
Mary & George Venema; Steven Frank Hofland & Margaret Kuyvenhoven

Nancy Hofland & Ken Tamminga
John Hofland
Glen Hofland
Rodney Hofland

Open house will be held on the evening of May 14, 1980.

1413 Lorne Park Rd., Mississauga, ON L5H 3B2.

On May 14, 1980, we remember together with our parents, their 25th Anniversary.

WIM and TRUUS HOFLAND
(nee VanderLoo)

We thank God for keeping them for us and for each other, and pray he will bless them in the years to come. Love and congratulations from:

Jenny & John VanderHeide; Douglas — Kentville, N.S.

Fran & George Dekker — Grimsby, Ont.

Fred & Elaine (engaged)

Lucy & Henry (engaged)

Open house will be held May 13, at 7 p.m., at home.

Address: R.R.#3, Beamsville, Ont.

1930 1980
Drachten, Sardis, B.C.,
Holland Canada

Soli Deo Gloria!

Op 9 mei 1980 zo de Here wil hopen wij met onze ouders en grootouders,

MELLE en GOOITSKE JACOBI
(nee De Boer)

de dag te gedenken dat zij 50 jaar geleden in de echt zijn verbonden. Hun dankbare kinderen en kleinkinderen:

Reinder & Marla Jacobi-Beijes; Hil-da, Gerda, Rene, Ben, Marcel — Jarvis, Ont.

Rienk & Emmie Jacobi-Harms; Marcel, Hans, Remy, Freddy,

Henrique — Carambel, Brazil

Jonas & Jenny Jacobi-Voorsluys; Melvin, Alida, Mary-Jane —

Sardis, B.C.

Alie & Tjalling Elgersma-Jacobi; Trudy, Steven, Marvin — Sardis,

B.C.
Adres: 42280 Keith Wilson Rd., Sardis, B.C. V0X 1Y0.

With praise and thanksgiving to God, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

JACOB and JACOBA HUIZINGA
(nee Renkema)

on May 15, 1980, D.V. It is our prayer that the Lord will continue to bless and keep them in his care.

Our love and congratulations:

Clarence & Corrie Huizinga; Marlene, Ron, Wayne — St.

Catharines, Ont.

Neille & Martin Tamming; John, Jack, Robert, Janet, Patricia —

Sarnia, Ont.

Bob & Lenore Huizinga; Jack, Larry, Don, Martha, Debbie, Linda,

Ricky — Petrolia, Ont.

Shirley & Alex Kroil; Roger, Joyce, Jeff, Ken, Paul — Strathroy, Ont.

Rose & Tom Feddema; David, Brian, Judy — Denfield, Ont.

Betty & Mike Bylsma; Jack, Kevin, Michael — Woodstock, Ont.

Open house will be held Friday, May 16, 1980, from 2:30 p.m. to 4:30 p.m. in the East Christian Reformed Church, Strathroy, Ont. Best wishes only, please.
Home address: 294 Caradoc St., Strathroy, Ont. N7G 2P4.

ANNIVERSARIES

"Jesus Christ the same yesterday, and today, and forever" (Hebrews 13:8).

With great joy and thankfulness to the Lord we hope to celebrate the 50th Wedding Anniversary of our dear parents,

JOHAN and KRINA DUIMERING

on May 16, 1980. We praise and thank the Lord for his love and faithfulness in the past. May they find their strength and security in him, in days to come.

With love:

John & Betty

Elly

Christina

Joe

Brent

Open house will be held in the recreation hall at Trinity Towers, Brampton on May 16, 1980 at 7 p.m. Home address: Trinity Towers, Apt. #408, McLaughlin Rd., Brampton, Ont.

1935 1980

On May 7, 1980, D.V., we hope to celebrate with our parents and grandparents,

ALBERT and JANTJE KOK
(nee Zonnenberg)

their 45th Wedding Anniversary. We pray that the Lord will continue to bless them and keep them in his care.

Jane & Bas Vant'Voort — Grand Rapids

Keith & Marty Kok — Chatham

Marion & Adrian Koene — Toronto

Ed & Carol Kok — Chatham

and 13 grandchildren

Open house will be held at the home of Keith Kok, 27 Zircon Place, Chatham, Saturday, May 10, 1980, from 1 to 5 p.m.

Home address: Charing Cross Ont., N6P 1G0.

Strathroy, Ont.

Thankful to the Lord, we announce the 55th Wedding Anniversary of our parents, grandparents, great-grandparents,

REINDER and ANNA KUIKEN
(nee Posthumus)

May 14, 1980. Great is thy faithfulness, O God, my Father, morning by morning new mercies I see. All I have needed thy hand hath provided. Great is thy faithfulness, Lord unto me.

Henk & Helen Kuiken — Baltimore, MD

Effie & Andre Van Cleef — Mt. Brydges, Ont.

Boukje & Dick De Boer — Strathroy, Ont.

Jim Kuiken — London, Ont.

Adrian & Nancy Kuiken — Kilworthy, Ont.

Jake & Jennie Kuiken — Acton, Ont.

Jerry & Donna Kuiken — Byron, Ont.

John & Grace Kuiken — Golden Lake, Ont.

Heidy & Fred Van Ry — Claresholm, Alta.

26 grandchildren, 9 great-grandchildren

Open house will be at the residence of Dick De Boer, from 7 - 9 p.m. One mile east of Strathroy. Congratulations only.

Home address: R. Kuiken, 265 Carry St., Apt. #206, Strathroy, Ont.

1935 1980

With great joy and thankfulness to the Lord, we announce the 45th Wedding Anniversary of our parents and grandparents,

CORLENIS and TRYNTJE

VANDER PLOEG (nee DeVries)

on May 16, 1980. May the Lord continue to keep them in his care and bless them in the years to come. With much love from their children:

Albert & Wilma Vander Ploeg & children

Nico & Pearl Hogveen & children

Gerben & Dorothy Bosma & children

Home address: 355 Glenwood Crescent, Winnipeg, Man. R2L 1K5.

Classified Advertising

ANNIVERSARIES

1930 1980
Bergum Newmarket
On May 15, 1980, the Lord willing, we hope to celebrate with our parents,

BINNE and AALKE KLOOSTERMAN
(nee Van Der Meer)

their 50th Wedding Anniversary.
"For the Lord is good, his mercy is everlasting, and his truth endureth to all generations" (Psalm 100:5). We pray that the Lord will guide and keep them in his care.

Their thankful children, grandchildren and great-grandchildren:
John & Margaret Kloosterman — Oshawa

Ron & Edith Kloosterman — Uxbridge

Charles & Marion Kloosterman — Uxbridge

Harold & Patricia Kloosterman — Newmarket

Home address: 87 Rye Crs., Newmarket, Ont. Phone: 895-5051.

1945 1980
Dwingeloo Jarvis
"If God be for us who can be against us" (Romans 8:31).

On May 11, 1980, we hope to celebrate with our parents and grandparents,

ALBERT R. and GRIETJE KOK
(nee Winter)

their 35th Wedding Anniversary. We thank the Lord for his faithfulness and love shown in all those years and pray that the Lord will continue to bless them and be near to them in the days to come.

Their thankful children and grandchildren:

John & Mary-Ann Kok — Grimsby, Ont.

Dick & Grace Nykamp — Hagersville, Ont.

Peter & Jenny Kok — Surrey, B.C.

Dave & Jane Muizelaar — Iron Springs, Alta.

Albert & Anne Kok — Vauxhall, Alta.

Henry & Debbie Kok (engaged) — Jarvis, Ont.

Mary Kok — Jarvis, Ont.

Tony Kok — Vauxhall, Alta.

and 22 grandchildren

Open house will be held May 12, 1980 from 8 o'clock to 10 o'clock p.m. in the Jarvis Chr. Ref. Church.

Home address: R.R.#5, Simcoe, Ont. N3Y 4K4.

1935 1980
Gauw (Fr.) Goderich, Ont.
On May 10, 1980, we hope to celebrate with our parents and grandparents,

BAUKE and AALTJE KUPERUS
(nee Jeliema)

their 45th Wedding Anniversary. We thank the Lord for his love and faithfulness to them in the past. God bless you in the years to come.

With love and thankfulness from their children and grandchildren:

Andy & Leny; Jennifer — Port Elgin
Harriet & Mel; Jim, Annette, Bryan — Caistor Centre

Yvonne & Arnold; Angela, Sylvia, Sherry — Clinton

Open house to congratulate them will be on Saturday, May 10, 1980 from 2 - 4 p.m. at the Berea-by-the-water Lutheran Church, 326 Gibbons St., Goderich, Ont.

Home address: 215 Strangecourt, Goderich, Ont.

1920 1980
Andyk Voorburg
On May 6, 1980, D.V., we hope to join our dear parents,

JAN and TRIEN MOOK
(nee Broer)

In the celebration of their 60th Wedding Anniversary.

Their thankful children:

Tjerk & Trudy Mook — London, Ont.

Peter & Bea Mook — London, Ont.

Baron van Gellingenlaan 17, Voorburg.

ANNIVERSARIES

1940 1980
Dirkshorn, Bradford,
Holland Ontario
"I flee unto thee to hide me" (Psalm 143:9b).

Thankful to the Lord and with much joy, we hope to celebrate with our parents and grandparents,

TIBOR and GRACE MEYER
(nee Smit)

their 40th Wedding Anniversary on May 10, 1980. We are grateful for their love and understanding in the years behind us and pray that God continues to bless them richly in the years to come.

Congratulations mom and dad with all our love:

Margaret & Nick Jonker — Orillia

Mary & John Zuiderveld — Barrie

Kees & Ann Meyer — Newmarket

Albert & Jo-ann Meyer — St. John B.C.

Nick Meyer — at home

Jeno & Gerda Meyer — Gorrie

John & Marilyn Meyer — Kalamazoo (Mich.)

Alice Mote — Barrie

Grace & Ishmael Francis — Kettleby.

and 23 grandchildren

Open house will be on Saturday, May 10, from 2:30 - 4:30 p.m. at the Springdale Chr. Ref. Church.

Home address: R.R.#4, Bradford, ON L0G 1C0.

Grimsby Smithville
1955 1980

With joy and thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents,

JOHN and ANN RINTJEMA
(nee Huizinga)

on April 15, 1980. It is our prayer that the Lord will continue to bless them and keep them in his care.

With love from their children:

Jack & Christine

Harold & Barbara Schilstra; Kevin

Hank & Bev

Robert

Holly

Ivy

Open house was held on Saturday, April 19, 1980.

119 Morgan St., Smithville, Ont. L0R 2A0.

Onstwedde (Gr.) Duncan (B.C.)
Holland Canada
1940 1980

May 18

Thankful to our Father in heaven, who made all things well, we announce the 40th Wedding Anniversary of our dear parents and opa and oma,

HISKE and MARCHIEN SIEBRING
(nee Hulzebos)

We pray the Lord may spare us for each other for a long time to come.

Thank you for everything, pa and moe, your loving children and 7 grandchildren:

Harmina & Gerry Wikkerink; Bill, Harold, Roger, Wilfred — Cobble Hill, B.C.

John & Sharon Siebring; Steven, Tony — Nanaimo, B.C.

Albert & Cindy Siebring; Pieter — Westlock, Alta.

7448 Bell McKinnon Rd., Box 17, R.R.#4, Duncan, B.C. V9L 3W8.

1945 1980
With joy and thankfulness to our Lord, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

DIRK and JANKE VAN DYKEN
(nee Doornbos)

on May 3, 1980. It is our prayer that the Lord will continue to keep them in his care and bless them in the years to come.

Congratulations from their children and grandchildren:

Albert & Didi Van Dyken; Derek, Paul — Exeter

Peter & Alice Van Dyken; Patricia, Kevin — Coltingwood

Home address: 245 Dominion St., Strathroy, Ont.

ANNIVERSARIES

MR. & MRS. ROBERT VANDERVEEN
of Waterloo, Ontario, will celebrate their 25th Wedding Anniversary on May 5, 1980. A small party will be held in their honour. Mrs. Vanderveen's parents,

MR. & MRS. J. SIJTSMA

of Leuwarden, Holland will celebrate their 50th Anniversary, also in May.

Thankful to the Lord, we announce the 35th Wedding Anniversary of our parents,

SIDNEY and DOROTHY
VANDERWILP (nee Kamminga)

On May 18, 1980. It is our prayer that the Lord will continue to keep them in his care.

With love from their children:

Gerry & Margaret Roodzant — Houston, B.C.

Dirk & Wilma Hoogendoorn — Orangeville, Ont.

Frank & fiancée Sandra Tilstra — Brampton, Ont.

Bob & Irene Pierson — Rexdale, Ont.

Henry & Sylvia Seinen — Houston, B.C.

and 13 grandchildren

Home address: 10 Campbell Dr., Brampton, Ont.

1940 1980
Holland Marsh, Eustis,
Ontario Florida

With gratitude and joyful praise to our Lord, we celebrated the 40th Wedding Anniversary of our parents,

PETER and NELLY VERKAİK
(nee Rupke)

on May 1, 1980. Our prayer is that the Lord will continue to keep them in his care and bless them in the years to come.

Our love and congratulations:

George & Corrie Verkaik — Eustis, Florida

John & Joyce Verkaik — Eustis, Florida

Rob & Lynda Verkaik — Mt. Dora, Florida

Linda & Ron Lammers — Fenwick, Ontario

Deanna & Bob Buikema — Orland Park, Illinois

Peter & Bette Verkaik — Boca Raton, Florida

Ed & Marcia Verkaik — E. Grand Rapids, Michigan

115 Cardinal Lane, Eustis, Florida 32726

„Eben Haezer“

Dedemsvaart Burlington
1940 1980

IDSO and BERENDTJE WIERSMA
(nee Leffers)

On May 10, 1980, we hope to celebrate with our parents and grandparents, their 40th Wedding Anniversary. May the Lord bless them for each other and for us is the wish of their children.

"I will never fail you nor forsake you" (Hebrews 13:5).

Minne & Nancy Wiersma; Michelle, Paul — Bowmanville, Ont.

Harry & Lucy Wiersma; Laura, Michael, Cheryl, Paula — Niagara Falls, Ont.

Alex & Joyce Wiersma; Mark, Ria, Darren — Lacombe, Alta.

Idso & Anne Wiersma; Julie, Erica, Chris, David — Mount Albert, Ont.

Jenny & John Glasbergen; Kenneth, Randall, Selena — Burlington, Ont.

Alice & Elzo De Haan; Darryl, Bradley, Charlene — Burlington, Ont.

Henry & Joanna Wiersma; Port Perry, Ont.

Jaka & Judy Wiersma — Chatham, Ont.

Beatrice & Leo Droppert; Jason — Gormley, Ont.

1021 Jobs Lane, Burlington, Ont. L7R 3X5.

ANNIVERSARIES

1930 1980
Assen, Holland Oshawa, Ont.
On May 9, 1980, the Lord willing, we hope to celebrate with our parents and grandparents,

HAROLD and SIETSKE
WESTERMAN (nee Bos)

their 50th Wedding Anniversary. We thank the Lord for his faithfulness and love shown in all those years. We pray that the Lord will continue to bless and be near to them in the years to come.

Their children and grandchildren:

Mieke & George Vaartjes; Belinda, Joyce and Tony, Karl, Heather — Rexdale, Ont.

Fred & Helen Westerman; Lorraine, Sylvia, Carolyn, Harold — Bowmanville, Ont.

Bea & Andy Janinga; Sylvia, Belinda, John — Oshawa, Ont.

Barry & Brenda Westerman; Harold, Henry, Barry — Oshawa, Ont.

Cathy & Barney Fayer; John, Bernice and Steve, Jacqueline, Henry — Oshawa, Ont.

Sally & Hette Meinema; Patricia, Lisa, Len, Michael — Hamilton, Ont.

Harold & Nellie Westerman; Joanne, Jan — Port Perry, Ont.

Jane & Adrian De Groot; Paul, Steven, Yvonne — Whitby, Ont.

John & Nellie-May Westerman; Sarah, Matthew — Oshawa, Ont.

Open house will be held Saturday, May 10, 1980, from 2 - 5 p.m., at Hebron Chr. Ref. Church, 30 Elisabeth Cres., Whitby, Ont.

Home address: 574 Farewell, Oshawa, Ont.

1940 1980
Borum St. Thomas
With great joy and thankfulness to our heavenly Father, we hope to celebrate on May 9, 1980 the 40th Wedding Anniversary of our parents,

BILL and JANE WESTRA
(nee Helder)

May the Lord continue to guide them and bless them in the years to come.

With many thanks, much love and congratulations from their children:

Ted & Donna Westra; Michael, Chris — Nanaimo, B.C.

Hank & Donna Westra; Tracey, Dawn — St. Thomas, Ont.

Ann & Kees Meyer; Charlene, Charles, Cindy, Elizabeth, Jacqueline — Newmarket, Ont.

Jane & Mike Van Berkel; Steve, Joey David — St. Thomas, Ont.

Stiena & Ken Van Boven; Kim, Gina, Scott, Adam — Woodstock, Ont.

Betty Westra — St. Thomas, Ont.

Rick Westra — St. Thomas, Ont.

Open house on May 9, 1980, from 7 p.m. till 9 p.m., at 85 Bodkin St., St. Thomas. Best wishes only please.

Home address: 135 Erie St., St. Thomas, Ont.

1940 1980
Kollummerpomp, Beachburg,
Friesland Ontario

"We know that in everything God works for good with those who love him, who are called according to his purpose" (Rom. 8:28).

On Tuesday, May 20, 1980, D.V., we hope to celebrate with our parents and grandparents,

FRED and DOREEN WOUDA
(nee Luchtenburg)

their 40th Wedding Anniversary. We are thankful to the Lord for his mercy and love shown to all of us during these years. That the Lord will give them many more years together with us, is the hope and prayer of their children:

Ronald & Cora Rozeboom; Michael, Frederick, Christopher — Pembroke, Ont.

George & Isabel Wouda; Fred, Buffy, Stephen — Cobden, Ont.

Harry & Minka Wouda; Michelle, Rene — Little Current, Ont.

Home address: Beachburg, Ont. K0J 1C0.

OBITUARIES

We are deeply touched by the sudden death of,

DAVID LAVEN

son of Mr. and Mrs. Peter Laven. Mrs. Nel Laven has been our president for many years and during these years, we have witnessed her faith and joy in the Lord. We are sure that this will also sustain her and her family in this tragic loss.

The members of the Ladies Auxiliary, of the Toronto District Christian Highschool.

Op zijn 82ste verjaardag nam de Here tot zich ons medelid,

ARIE ROEMER

in volle zekerheid van zijn geloof in Jezus. Moge de Here zijn vrouw en de familie tot troost en sterkte zijn, is onze bede.

De Golden Age Club, Chatham, ON. 15 april, 1980.

On April 21, 1980, the Lord called home, our dear friend and member of the Ladies Society, Lydia Il,

MRS. SYLVIA VANDERHOEK

Our Christian sympathy goes out to her husband and family. May the Lord comfort and strengthen them in these times and the future.

Ladies Society, Lydia Il, Strathroy, Ont.

The Ladies Society, Ora et Labora, from the Chr. Ref. Church of Lethbridge, extend Christian sympathy to our faithful member, Mrs. Ann Procee and family, in the sudden loss of their husband and father,

MR. SIEBREN PROCEE

May the Lord richly comfort and strengthen them in this time of sorrow.

April 10, 1980. Lethbridge, Alta.

REAL ESTATE

DAIRY FARM — 144 ACRES

Tile drained, Welland River frontage, could use irrigation. Main barn houses 60 head, 2 silos, bunk feeder, heated workshop in implement shed. Full line of modern well-kept machinery, 55 head Holsteins and a 7 year old brick bungalow with attached garage and finished basement. #97-80.

25 ACRES — HOBBY FARM

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50 ACRES — MODERN HOG FARM

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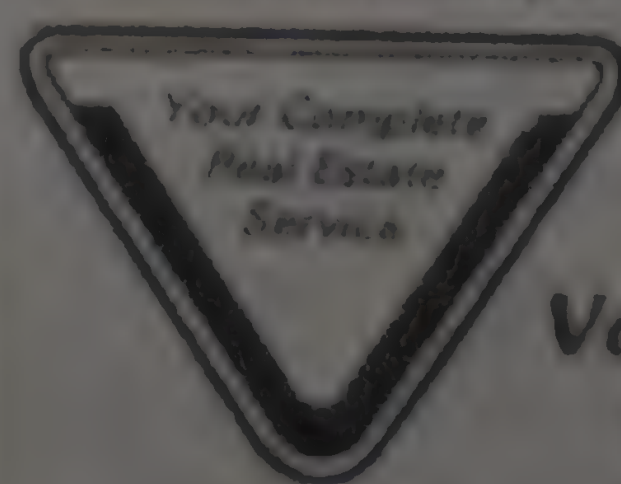
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Classified Advertising

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Owen Sound, ON N4K 5W9.

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CAGE LAYERS: Basic quota 12,008 plus elaborate farrow to finish set-up. 100 acres with modern buildings. 4 bedroom home will sell layer or swine set-up separate.

DAIRY: 200 acres, 195 workable; modernized brick home. Free stall barn; double four herring-bone parlor. Liquid manure, slatted floors. Over 100 holsteins, mostly registered. Large quota, complete line of farm machinery. \$1,000,000.

ROASTER FARM: Basic quota 8,277 plus class 2 quota. Good buildings, older barn suitable for swine. Good home, situated on 15 acres.

BROILER AND BEEF FARM: Basic quota 5,500. 199 acres, 100 workable, balance pasture and bush. 3 bedroom home.

BROILER QUOTA 20,000; Roaster A quota 12,120. Pullet production 50,000 annually. Modern barns, large modern home. Built-in pool.

DAIRY: 46 tie-ups, pipeline, stable cleaner, 3 silos, 2nd barn. Brick house, 125 acres. Cattle quota and machinery included.

DAIRY PARLOR: Harvesters, shed, good home, 160 acres. Cattle quota and machinery included.

BROILER AND ROASTER: quota; 2 barns, brick duplex, 13 acres in Dashwood. \$120,000.

BROILER AND CASH CROP: quota 6,000 plus class 2; modern barn, 95 acres, 87 workable, Dashwood area. \$375,000.

Good selection of general, swine, dairy, poultry, beef and cash crop farms.

Peter Damsma, R.R. #5,
Clinton, ON.
Phone: 519-482-9849.

REAL ESTATE

FOR SALE: Delicatessen Store in Belleville, ON. Good family business. Phone: 613-392-1676 after 6 o'clock — ask for Christine.

GREENHOUSES FOR SALE: 22,500 square feet. Crop of long English cucumbers and a share in Red Hat Co-op included. 9 1/4% FCC mortgage. Spacious, air-conditioned home. For details contact: Bill Devos, Box 939, Redcliffe, AB T0J 2P0. Phone: 403-548-8517.

FOR SALE — DUTCH STORE in CENTRAL ONTARIO.

(building rented)

Stock — inventory — lease.

Please send letters to: Box #4508, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

PERSONAL

Kunt u ons helpen de volgende personen op te sporen.

DIKS, Antonius, geboren op 30 juli 1933 te Schaikwijk, naar Canada vertrokken in 1979.

HOWEIDT-SPRENGERS, geboren op 5 november 1919.

MAIGRET, Jean Benoit, geboren te Malang op 19 maart 1934, naar Canada vertrokken in 1978.

MESKER, A.A., geboren op 5 september 1942, laatstbekende adres te Toronto, Ontario, Canada.

SCHIPPER, Arend, geboren op 15 december 1907 te Holten, naar Canada vertrokken in november 1951.

SCHOLTE, Robert, geboren op 22 augustus 1939 te Djakarta, naar Canada vertrokken in 1972.

DE BOER, Jacobus Wilhelmus Maria, geboren op 8 maart 1949 laatstbekende adres te Kingston, Ontario.

CONSULAAT-GENERAAL DER NEDERLANDEN

1 Dundas St. W., Suite 2106,
Box #2, Toronto, Ont. M5G 1Z3.
Telephone: (416) 598-2520.

Christian Gentleman, 30, in central Ontario, wishes to meet a Christian girl between the ages of 27 and 32. My interests are music, photography and the outdoors. Objective: marriage. Please write to: Box #4515, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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150 Lynbrook Dr.
Hamilton, Ontario
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PULPIT SUPPLY

ORILLIA: Even though it's only April, pretty soon our ministers will have arranged their holidays. And when ours is away, we would like to have one here, that is "camping" fairly near. So, if you, on August 10, or 17, think you can preach for us, please let us know. Our clerk's address is: F. Greidanus, R.R.#3, Orillia, Ont. L3V 6H3. Phone: 705-326-3068.

PULPIT SUPPLY

WINNIPEG, MAN.: The Christian Reformed Churches of Winnipeg, Man., are in need of pulpits supply for the summer months. Any minister available during those months, or vacationing in the area and willing to help out, please contact: Rev. A. Groen, 2 Reinhard Pl., Winnipeg, Man. R2G 1Y1. Telephone: 204-667-7193 or call 204-668-3223 (Mr. J. Tiel).

TRURO, N.S.: Are you planning on visiting Nova Scotia? The John Calvin Chr. Ref. Church is located in Truro, at the head of the Bay of Fundy. We are looking for pulpits supply during the month of July. If you can help us, please write to us at: Box 711, Truro, N.S., or call: J. VanZeuren at 895-1131, or P. Berkelaar at 662-2406.

WANTED TO BUY

LUCKNOW and DISTRICT CHRISTIAN SCHOOL is opening in September! Textbooks, library and resource books, maps and science equipment are needed. Can you help? Please write: Etty Broer, R.R.#1, Kincardine, Ont., N0G 2G0 or phone: (519) 395-3581.

WANTED TO BUY: 1 or 2 pairs good homing pigeons with Dutch Blood lines. Please write to: Mr. J.J. Vandervelde, 9328 Jasper Ave., Edmonton, Alta., Canada. T5H 3T5.

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Bus: 416-366-2747

or

Eve: 416-823-3020.

JOBS WANTED

OSHAWA: A 16-year-old highschool boy seeks summer employment doing any kind of work. Available June 16 to end of August. Please contact: Ken Zantling, 12 Taylor Rd., Oshawa, Ont. L1G 3Z2. Phone: (416) 579-0842.

Young Dutchman, 22-years-old, taking part in the YF exchange program, would like to find work in HORTICULTURE, somewhere in Canada. (Has had horticulture education in The Netherlands). Who can sponsor me? Please phone or write: Willem Bos, Box 329, Picture Butte, Alta. T0K 1V0. (403) 732-4384.

YOUNG COUPLE looking for year-round jobs as FARM HAND or GROUNDS-KEEPER in Ontario. Would like home included. References available. Contact: Harry, after 6 p.m. at: 416-775-7481 or 416-775-4018. Anytime on the weekends.

Young ambitious man seeks employment on beef or dairy farm. Plans to marry soon, so house is needed. Has experience with cattle and machinery. References available. Replies to Box #4514, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

COTTAGES

LAKE NIPISSING: Modern 2 and 3 bedroom H.K. cottages, trailer park with flush toilets and electrical hookups.

Call: 1-705-752-1118

Or write: John Vanden Berg,
Glen Echo Cottages, R.R. #1,
Callander, Ont. P0H 1H0.

COTTAGES

Manderley Manor Resort (James Bay Frontier)

For a relaxing vacation in the heart of 50,000 sq. km. of wilderness. Modern spacious suites with individual balconies overlooking beautiful Lake Minnisinakwa. Excellent fishing, hunting and boating. Beautiful safe sandy beach, playground and organized children's programs. Boat, motor and canoe rentals. We operate on A.P. or M.A.P. Daily or weekly rates available. Phone: 1-705-894-2300 or write:

c/o John & Nelly Wierda,
P.O. Box 28, Gogama, Ont.
P0M 1W0.



Christian Resort

Lake of Bays, Muskoka

Outstanding two and three bedroom housekeeping cottages, broadloomed, fully heated, woodburning fireplaces, wood decks, large picture windows, fully equipped kitchens, all modern conveniences, and above all — our high standards and Dutch hospitality. Many fine restaurants nearby.

SAFE, SANDY BEACH, GREAT FOR YOUNG CHILDREN.

May, June, September, October are ideal for seniors, couples, and families with pre-schoolers

WEEKLY RATES ARE 30% BELOW HIGH SEASON.

Special recreation facilities are arranged for seniors during these months. Enquire about them

We suggest you reserve early for May 24 and July/August

For reservations, information or brochure, write:

The Van Gelders,

BLUE WATER ACRES,

Box 34, R.R.#4, Huntsville, Ont. No P0A 1K0.

Telephone: 705-635-2880 or Toronto: 416-223-4012.

SANDY BAY CAMP

Looking for a nice quiet vacation site. Try Sandy Bay housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R.#1, Hastings.

Don and Irene Crann
[now owners]

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Come and spend your vacation this year in the beautiful Ottawa Valley. We are located right on the shore of Golden Lake and have one and two bedroom housekeeping cottages, all with modern conveniences. Boat and motors, fishing and swimming and store. Also 10 site trailer park with water, hydro & washrooms. We look forward to seeing you this summer. Phone: (613) 625-2999 or write:

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R.R. #2, Golden Lake, Ont. K0J 1X0.
for reservations.
ARCHIE & ANNE POLSTRA
(owners)

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Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). „Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Pim. 35 mijl van de Chr. Ref. Church in Orillia.

R.S. BAKEMA

Telephone: 645-2738

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1 & 2 BEDROOM CLEAN HOUSEKEEPING COTTAGES FAMILY RESORT

95 metres from beautiful, sandy beach close to fishing.

20 km. from Chr. Ref. Church

(705) 429-2420
459 Mosley St., Wasaga Beach, Ont.
Site 30, Box 8, R.R. #1.
LEN & RITA BETTE

HELP WANTED

SUPERINTENDENT REQUIRED

Holland Christian Homes Inc.

A charitable organization established to provide Christian care for the aged is looking for a couple to take on superintendent's responsibility at Trinity Tower. Must be able to live in.

One bedroom apartment available.

For further information, submit resume before May 19, 1980 to:

Holland Christian Homes Inc.

c/o Trinity Towers

7900 McLaughlin Road South,
BRAMPTON, Ontario L6V 3N2

ATTENTION: Mr. Fred R. Vander Velde,
Chairman Care Committee

Classified Advertising

HELP WANTED

EXCELLENT OPPORTUNITY: for ambitious person for **greenhouse work and deliveries.** Clean driving record is essential. Phone: (416) 562-7321. **BAYVIEW FLOWERS INC.**

Experienced **FARM MANAGER** wanted for a poultry (turkey) farm located approximately 20 miles outside of Edmonton. Available immediately. 3 bedroom house provided. For more information phone: (403) 476-6261 collect or write: Mr. Steve Mudge, Box 611, Devon, Alta. T0C 1E0.

Married person for dairy and field work on 125 **Cow Dairy Farm and Feedlot** in the irrigation belt of Southern Alberta. Must be familiar with livestock, and forage and haying equipment. Building and equipment maintenance experience would be an asset. Two bedroom home with utilities in a separate yard will be provided. For further information, contact: **Schuld Farms, c/o Peter Schuld, Box 182, Iron Springs, Alta.** Telephone: (403) 738-4439.

WANTED: Independent, willing young man, around 14 or 15, who would like to spend a summer on a mixed farm in north-central Alberta, as part of the family (one child aged 1). Do yard-work, babysit, odd jobs around the farm in return for room and board and small wage. For more information reply to: Calvinist Contact, Box #4516, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

URGENTLY NEEDED: in Niagara Peninsula. Loving Christian lady to care for young, motherless family. Three children, ages 9, 4 and 3, starting June 1st. Reply in writing to: H. Krikke, 30 Dunblane, St. Catharines, Ont. L2M 3Z7.

TEACHERS NEEDED

Hamilton District Christian High School

is in need of a
FRENCH TEACHER and possibly a **SCIENCE TEACHER**,
in its new Smithville District Christian High School.
Please address all inquiries to:
The Hamilton District Christian High School,
28 Athens St.,
Hamilton, Ont. L9C 3K9.
Att'n: Mr. M.B. Strooboscher, principal.

CHATHAM: Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

CLINTON: The Clinton and District Christian School is in need of a teacher for one of the **primary grades.** Please send applications to the principal: Mr. R. Schuurman, Box 658, Clinton, Ont. N0M 1L0.

GUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs a **Kindergarten** teacher on a **part-time basis for alternate full days.** Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (school).

OTTAWA: The Community Chr. School of Metcalfe (22 km. south of Ottawa), desires applications for **teaching position** in September 1980. Christian school and primary experience preferred. Contact: Mr. T. Phillips, Box #435, Osgoode, Ont. K0A 2W0. Phone: (613) 826-2715 (home).

OTTAWA: The Community for Christian Learning, requires High School teachers for **history, geography, sciences, math, and physical education.** Inquire in writing to: Community for Christian Learning, 307 Richmond Rd., Ottawa, Ont. K1Z 6X3 or call: 613-722-1175 — att'n Mrs. Clemens.

ST. THOMAS: St. Thomas Ebenezer Christian School invites applications for position of **TEACHING PRINCIPAL** or **grade 8 TEACHER** for the next school year. Applicants are invited to send a complete resume to: John Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Telephone: (519) 633-0690 (school).

CHILLIWACK, B.C.: The Chilliwack Christian school invites applications for a teaching position for the **intermediate grades** for the next school year. Please send applications to: Mr. Jim Bleker, principal, 9750 McNaught Rd., P.O. Box 161, Chilliwack, B.C. V2P 6H7.

ACCOMMODATION

20-year-old college student requires accommodation from May to August inclusive. Home should be located within 10 minutes from Square One, Mississauga. Phone: (416) 945-4062, and ask for John.

TEACHERS NEEDED

RED DEER, AB.: Red Deer Christian School is in need of a **French teacher** for the school year 1980-1981. This position is 70% of a full-time task. In addition, there will be some language arts subjects to be taught. Please submit applications with references to: Mr. A. Lutgen-dorff, principal, Red Deer Christian School, 14 McVicar St., Red Deer, Alta. T4N 0M2. Tel.: (403) 346-5795.

ACCOMMODATION

2 Hamilton guys, age 22, looking for roommates; and also for town house or house to rent in Hamilton-Ancaster-Dundas area. Call Al: (416) 387-1814 or Peter: (416) 383-6436.

**It pays
to advertise
in C.C.**

Disaster Recovery Continues In WICHITA FALLS, TEXAS

CRWRC is in urgent need of volunteers experienced in the building trades to help build homes for low income disaster victims.

Can You Help?

Please call:
(616) 241-1691, extension 208.

Wanted: people with professional, teaching experience (BA Degree) for a part time position (about 2 evenings and one weekend per month).

Location classes: B.C. and Rocky Mountain and Minnesota North.

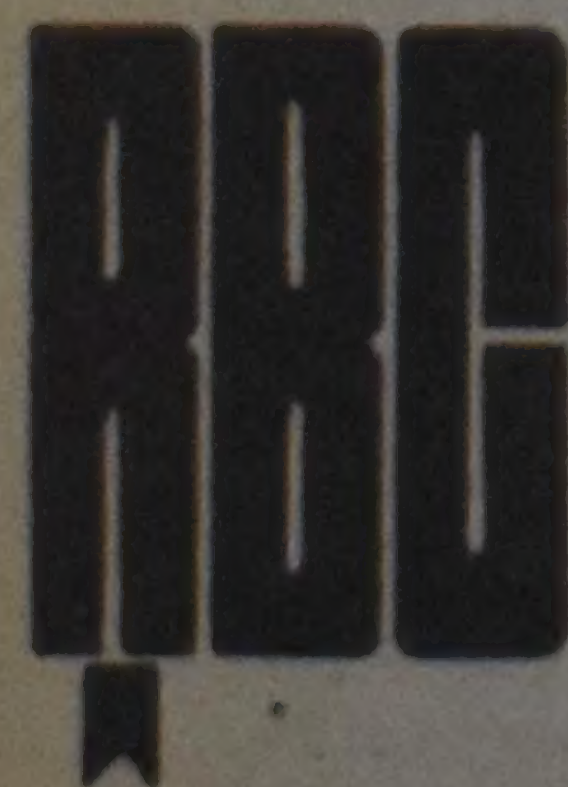
Position: trainer for church school teachers within each of these classes.

If interested please contact: **Cecilia Mereness, Education Dept., Board of Publications, 2850 Kalamazoo Ave., E. Grand Rapids. MI 49560**

MIDDLE EAST TRAINING SESSION

Academic and practical orientation for persons considering Christian service in the Muslim World. June - August, 1981. Studies in Bible, Islamics, conversational Arabic, approach to Muslims. Classes at RBC, field training assignments in Egypt. Four semesters of college required with a minimum GPA of 2.5.

Details gladly sent on request



REFORMED BIBLE COLLEGE
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What's it like to attend a new college?

Theresa Peereboom of Victoria, B.C. talks about living on your own.

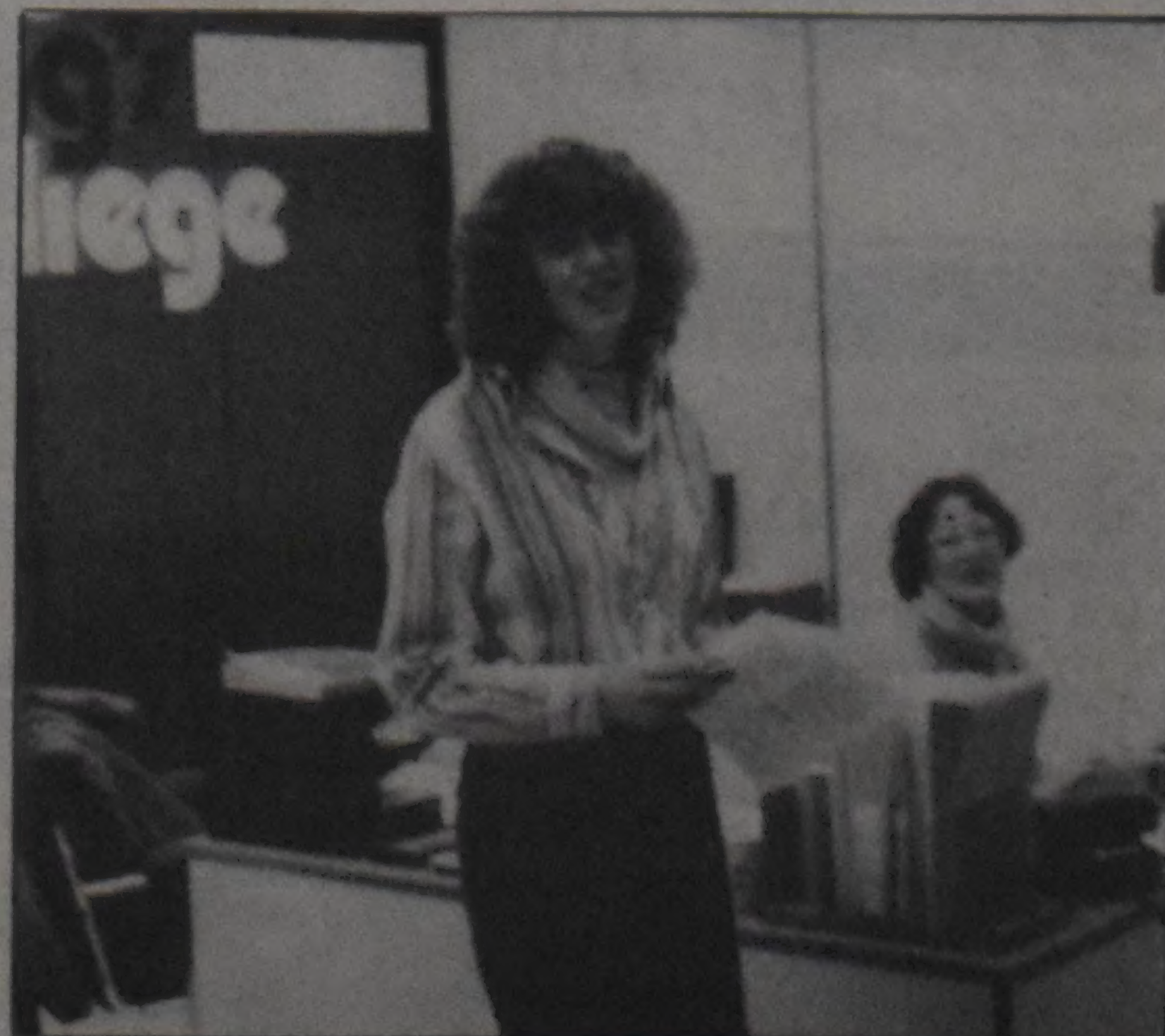
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352 Queen St. (Hwy. 7), Halton Hills, (Acton), Ont. 519-853-0211

OWNERS: JAKE AND JENNIE KUIKEN

**Prices are *SLASHED* on \$250,000 worth of Quality
Furniture and Appliances**

EVENTS

Cont'd from page 14

DESCRIPTION

These programs involve several different exchanges to various countries. Young Canadians are offered opportunities to gain a working experience for a period varying from the summer months to one year.

NUMBER OF POSITIONS

Approximately 2,500 Canadians in 1979.

QUALIFICATIONS

Applicants must be Canadian citizens between 18 and 30 years of age and be in good health, as well as meeting the specific requirements for each exchange.

Many of the programs are for post-secondary school students.

RATE OF PAY

Varies according to the job and the country involved.

TIME FRAME

Varies. Some exchanges are during the summer only, while others may last up to one year.

APPLICATION PROCEDURE

Contact your local Canada Employment Centre or Canada Employment Centre on Campus for further details on application procedures for specific countries.

INFORMATION CONTACT

Canada Employment Centre or Canada Employment Centre on Campus.

FIRST

"ABBA" made their Vancouver radio debut on CJVB/1470. Be the first to hear other groups from other countries. On CJVB, All Canadian Radio, the one Vancouver station serving all Canadians.

cjvb ALL CANADIAN
1470 RADIO
we're the one!

AACS ACADEMIC PAPERS

Choose one academic paper a month from those offered, designed to advance Christian scholarship. A wide range of academic fields are covered. Each paper attempts to contribute to Christian thinking in contrast to secular humanistic study.

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Address _____

AACS/Institute for Christian Studies
229 College St., Toronto,
Ontario M5T 1R4

CW — CRC MEMBERSHIP

The Committee for Women
in the
Christian Reformed Church

invites you to become a member or renew your membership. The CW—CRC is dedicated to the full and equal participation of both women and men in the life and work of the church. (CW—CRC has recently contacted each member concerning membership renewal. If you as a member were not contacted, get in touch with us!)

Contact:
Ellen Bruinsma,
CW—CRC Secretary,
1011 Applewood Drive NE, Grand Rapids, MI 49505
Phone: (616) 459-2813, 456-1813.

*You are invited
to see and hear America's leading Christian
authority on the family.*

James C. Dobson, Ph. D.
in the challenging new

FOCUS ON THE FAMILY Film Series

- FILM I — May 7: The Strong-willed Child
- FILM II — May 14: Shaping the Will Without Breaking the Spirit
- FILM III — May 21: Christian Fathering
- FILM IV — May 28: Preparing for Adolescence — The Origins of Self-doubt
- FILM V — June 4: Preparing for Adolescence — Peer Pressure and Sexuality
- FILM VI — June 18: What Wives Wish Their Husbands Knew About Women — The Lonely Housewife
- FILM VII — June 25: What Wives Wish Their Husbands Knew About Women — Money, Sex, and Children

Films to be shown at:
Guelph Christian Reformed Church
at 8:30 p.m.
290 Water St., off Hwy 6 — Guelph, ON

LET'S PLAY CHESS

Editor: Pete Layer

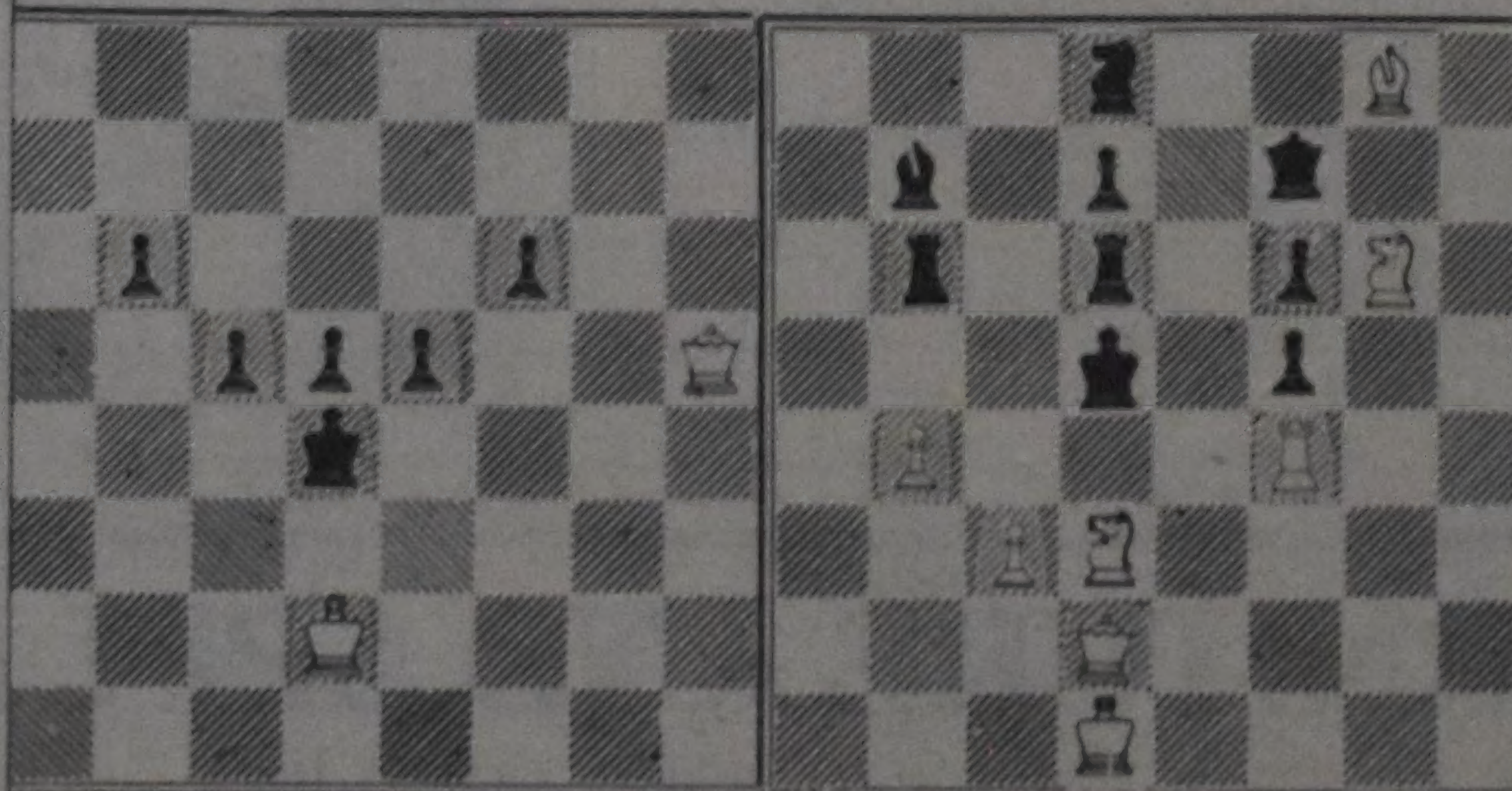
FIRST SERIES OF PROBLEMS IN MAY

#828
W.H. Kalina,
Germany, 1927

#829
T. Tikkanen,
Finland, 1970

6

9



2

8

3-mover 3 pts.

2-mover 2 pts.

Notes

- I hope that these problems will be fun to solve for everyone. Both diagrams show the Black King with two flight squares in an almost symmetrical setting.
- Please give the Key, Threat (if any) and all variations for #828, and the Key and Threat, (if any) for #829.
- The deadline for the May problems will be given next week with the second series.

25th ANNIVERSARY BOOKS

First Christian Reformed Church, Rocky Mountain House, Alberta
are available at a cost of \$13.50 each from:

Mr. Marinus Konynenbelt,
Box 396, Rocky Mountain House, Alberta T0M 1T0.

Calendar of Events

Ontario

- May 3 Gospel singers "The Torchmen" with Covenant-Maranatha-Trinity Choir in Trinity CRC, 99 Scott St., St. Catharines, Ont. Time: 8:00 p.m. All proceeds toward Tuition Reduction Campaign.
- May 4 The **Back to God Hour Rally** at Hamilton Place, Hamilton at 7:30 p.m. Speaker: **Dr. Joel Nederhood** on "Looking for the new Jerusalem."
- May 6 St. Catharines. The St. Catharines male chorus "Collegium Musicum" and the Brampton choir "Praise the Lord" will present a variety evening at Trinity Christian Reformed Church at 8 p.m.
- May 9-11 Salem's Self Enrichment weekend at the Aurora Conference Centre, Aurora, Ont.
- May 10 Festival of Sacred Music in the First Chr. Ref. Church of Guelph, 287 Water St., 7:30 p.m. With choirs from Burlington, Cambridge, St. Catharines and Guelph.
- May 11 St. Catharines Men's Chorus, "Collegium Musicum" will have a spring concert on May 11, at 8 p.m. in the St. Catharines Trinity Chr. Ref. Church.
- May 14 Convention 1980 of the Federation of Chr. Ref. Women at 10 a.m. in the Centennial Hall in London, Ont.
- May 16-19 Camping season starts on Lakewood Christian Camp (near Sarnia). Hear and see Rev. Vander Borgh from Central America.

St. Thomas District Male Choir:

May 4: Central United Church, St. Thomas, at 8:15 p.m.

Andre Knevel organ concerts:

Woodstock: in the Central United Church, May 10, 1980 at 8:15 p.m.

Brampton: in Alexandra Presbyterian Church, (corner of Colborne and Peel St.) May 31.

Focus on the family — Film Series:

May 8: Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex and Children. Time 8:00 p.m., in the Burlington Chr. Ref. Church.

The Ambassadors in concert:

Sat., May 3: Rehoboth Chr. Ref. Church, Niagara Falls, Ont. at 8:00 p.m.

Sat., May 24: Knox Presbyterian Church, Listowel, Ont., at 8:15 p.m.

The **Spring 1980 Elders Conference of Classis Toronto** is scheduled to be held during the first week of May. Rev. M. Greidanus of Brampton will introduce the topic of **Women in Office**, to be followed by general discussion. Locations and times for the meetings are as follows: **Monday, May 5, 8 p.m.:** Toronto District Christian H.S., Woodbridge.

Thursday, May 8, 8 p.m.: Barrie Christian School.

Focus on the Family — Film Series

May 7: Film 1: The Strong-willed Child.

May 14: Film 2: Shaping the Will Without Breaking the Spirit.

May 21: Film 3: Christian Fathering

May 28: Film 4: Preparing for Adolescence: The Origins of Self-doubt.

June 4: Film 5: Preparing for Adolescence: Peer Pressure and Sexuality.

June 18: Film 6: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife.

June 25: Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex, and Children. Time: 8:30 p.m., in the Guelph Chr. Ref. Church.

Maritimes

Speaking tour by Fred Vander Velde, executive director of the Canadian Christian Education Foundation.

May 12: Halifax; **May 13:** Truro; **May 14:** Kentville; **May 15:** Fredericton;

May 18: Charlottetown.

Alberta

- May 17 Rehoboth, opening a new addition. Service at 2 p.m.
- Aug. 10-17 Edmonton, Billy Graham Crusade.

Miscellaneous

- May 14-16 Nashville, Tenn. Religious Communications Congress.
- June 10-20 Grand Rapids, Mich. Christian Reformed Church of North America synod.
- July 20-24 Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. May 9	Wed. May 7	Fri. May 2-10 a.m.	Thurs. May 1-10 a.m.
Fri. May 16	Wed. May 14	Fri. May 9-10 a.m.	Thurs. May 8-10 a.m.
Fri. May 23	Wed. May 21	Fri. May 16-10 a.m.	Thurs. May 15-10 a.m.

Books

Politics

Politics the Canadian way

Gentlemen, Players and Politicians by Dalton Camp; published by Deneau & Greenberg, 1978, original edition 1970; paperback 346 pages. Reviewed by A.A. den Otter, St. John's, Newfoundland.

For most of us, politics is something which occupies our attention only at election times. During the brief flurry of political campaigns we become aware of the vitality of political parties. To a small minority, however, politics is a year-round, life-time preoccupation. Its members see politics as a never-ending power game. For them, the lull between elections is but a time to regroup and plan the next affray.

One such person is Dalton Camp, a New Brunswick-born, Toronto advertising agent who planned the publicity for the unexpectedly successful 1952 Conservative campaign in his home province. Although he did experience several subsequent electoral defeats, his remarkable

career was capped by Robert Standfield's 1956 triumph in Nova Scotia. Today, Camp is better known as the man who dethroned Diefenbaker and is regarded as a respected political commentator.

Dalton Camp's *Gentlemen, Players and Politicians* is the first of a planned two-volume account of his work with the Progressive Conservative Party from the late 1940s to the Diefenbaker victory in 1957. It is a gossippy, intimate look into the activities and minds of the political strategists who did not seek office for themselves, but only political power for their parties. To this end, they used all the tactics and tricks of advertising men pushing their products. Long-range planning was of little concern to them; they wrote their platforms as reactions to the issues of the day. In fact, so Camp argues, elections are won by the qualities of leadership, the public attitude towards political issues, and by party organization. The skilled strategist, according to

him, can manipulate all these factors. Very revealing in this regard is Dalton Camp's recollection of the brain storming session of several advertising men which produced the 1957 "It's time for a Diefenbaker Government" slogan. This motto not only projected a charismatic leader but disassociated Diefenbaker from the unpopular Conservative party and its traditional policies.

Gentlemen, Players and Politicians is a fascinating, well-written book. Although not a how-to-do-it manual, it is, nevertheless, essential reading for those with more than a passing interest in Canadian politics. But it is also a valuable book for those who read politics only at election times. Camp provides a rare glimpse into the almost unreal world of backroom politics. He shows very clearly that politics is a never-ending game played by determined gentlemen for immeasurable stakes.

Reference

The standard Bible dictionary for home, school and church

The Concise Oxford Dictionary of the Christian Church edited by E.A. Livingston; published by Oxford University Press, Oxford, England, 1977; paperback, 570 pages; price \$5.95 (Canadian). Reviewed by Rev. John Bolt, Toronto.

The *Oxford Dictionary of the Christian Church* is generally regarded as the standard Bible language dictionary of the history of Christianity. Its cost, however, is prohibitive. The publishers and editor of this volume are to be thanked for providing an affordable but nevertheless very useful abridgement of the *Oxford Dictionary* for the general public.

While the articles are necessarily brief and factual (roughly 10-12 per page), I was impressed with the thoroughness and up-to-date character of the work. Included, for

example, are articles on such contemporary figures as Helder Camara and Hans Kung. Also while the Anglo-Catholic tradition and the English Christian Church understandably (Oxford!) is dealt with most comprehensively, other traditions such as the Lutheran and Calvinist are not overlooked. Included are articles on such Dutch Reformed theologians as Cocceius, Voetius, Gomarus and Abraham Kuyper. Discerning *Calvinist Contact* readers will forgive me for faulting the editor for neglecting to include an article on Herman Bavinck.

While serious students of Church history are urged to get the more comprehensive *Oxford Dictionary*, I heartily recommend this volume as a basic reference work for the Christian home library.

You said write for me

You said write for me
Of anything at all —
Whatever you see,
Whatever the call
In your own soul demands.
But you understand
Not the heart and the core,
And hold out your hand
As if in a store,
Where you've bought many songs.
As barren ones grieve
For a child that can stay,
I first must conceive,
Before I can lay
Any songs in your hand.

Christine Farenhorst Praamsma

Labour

The human tragedy cover-up

Dying for a Living: The Politics of Industrial Death by Lloyd Tataryn; published by Deneau & Greenberg Publishers Limited, Ottawa, Toronto, Ontario, 1979; clothbound, 249 pages; price: \$12.95. Reviewed by Harry Antonides, Toronto, Ontario.

Some readers may suspect that the title of this book is overblown and for that reason may refuse to read it. That would be too bad, because it sheds light on a subject that urgently needs to be exposed: the frightful cost of industrial production in terms of the lives and health of thousands of workers.

Tataryn is a journalist and producer who has done his homework. Until very recently, Canadian mining firms and their "expert" advisers did a gigantic cover-up job about the risks of working with dangerous substances.

Although the focus of this book

is the asbestos, gold and uranium mining industries in Canada, the author shows that there are numerous other harmful materials, including even certain drugs, that prey on the health of workers and consumers.

This book shows that it is dangerous to place our trust in experts and the "technological fix." Tataryn describes what he calls "the industrial carnage which could have been prevented but for the lack of will of governments and industries." Then he proceeds to show with a mass of evidence that those strong words are all too true.

Dying for a Living is all about the tragedy and heartbreak of desperately sick miners who spend their last few years struggling for their lives, while companies and government officials argue that they were not entitled to workman's compensation benefits.

Some medical experts hired themselves out to serve the interests of those who paid their salaries. Against overwhelming odds, often assisted by American experts on occupational and environmental illness, the truth about the workers' plight became public. Governments began to impose stricter pollution standards. But the end of the "carnage" described by Tataryn is by no means guaranteed.

Tataryn's book is a painful reminder of the terrible costs of the ruthless pursuit of technical and economic growth. Its title is no exaggeration. Countless workers and their families were (and still are) sacrificed. Tataryn is saying that this tragedy must and can end, and he is doing so with a great deal of moral authority. This book should be read by all who care about justice in our midst.

Words

Words are sometimes given
That strip the mind of thought
And fill it full with living forms
Hieratic figures wrought —
As if on undeciphered tombs
The monumental few
Had risen from their stoney beds
And drenched the world in dew.

Susan McCaslin

Devotions

A down-to-earth discourse of selected Scripture passages

A Gardener Looks at the Fruits of the Spirit by Phillip Keller; published by Word Books, Waco, Texas, 1979; distributed in Canada by G.R. Welch Co. Ltd., Burlington, Ontario; clothbound, 187 pages; price \$9.55. Reviewed by Alvin Beukema, London, Ontario.

Phillip Keller was born in Malava, Kenya. Trained as an agrologist at the University of Toronto, he later spent many years in agricultural research, land management and ranch development in British Columbia. Keller subsequently became involved in ecological studies in East Africa. His career is in conservation, wild-life photography and journalism. He has written several books, among them: *A Shepherd looks at Psalm 23*, *A Layman Looks at the Lord's Prayer*, *Rabboni*, *A Shepherd Looks at the Good Shepherd and His Sheep*, and *As a Tree Grows*.

In this book, Keller bases his approach on the teaching of the Old and New Testament, where

God's people are likened to a carefully cultivated garden. In his introduction he writes: "This piece of ground is tended and tilled with tender, loving care. It is watered, hedged, and husbanded with undivided devotion. God himself in Christ by his Spirit is the Gardener; he comes looking for fruit." The book is therefore both personal and practical.

Two closely connected sections divide the book. The first part deals with the four types of soil found in Jesus' parable of the sower. The first three types of soil are non-productive. Keller approaches his subject with delightful freshness and insightful understanding. Although many books have been written about the four types of soil, this book certainly adds to a better understanding.

That counts for the second part of the book as well. In this part, Keller deals with the nine fruits of the Spirit as found in Galatians 5. He makes a fine, pastoral, personal and practical contribution to a better understanding of

these nine fruits. Anyone reading his treatments will spiritually benefit the most if he takes time to reflect upon what is written. In every way, Keller does full justice to the Scriptures and brings the Bible closer to our personal lives.

Keller's book is instructive, scriptural, and spiritually edifying. It is penetrating, practical and personal. It could easily serve as a textbook for a Bible-discussion group, and is a fine gift to give or to receive.

Hollandse dag in York

Op 28 mei, aanvang
10 uur.

Spreker en leider:
Rev. W. Haverkamp,
redacteur van de Wachter.
Kaarten aan de deur
verkrijgbaar.
Voor koffie en lunch
wordt gezorgd.



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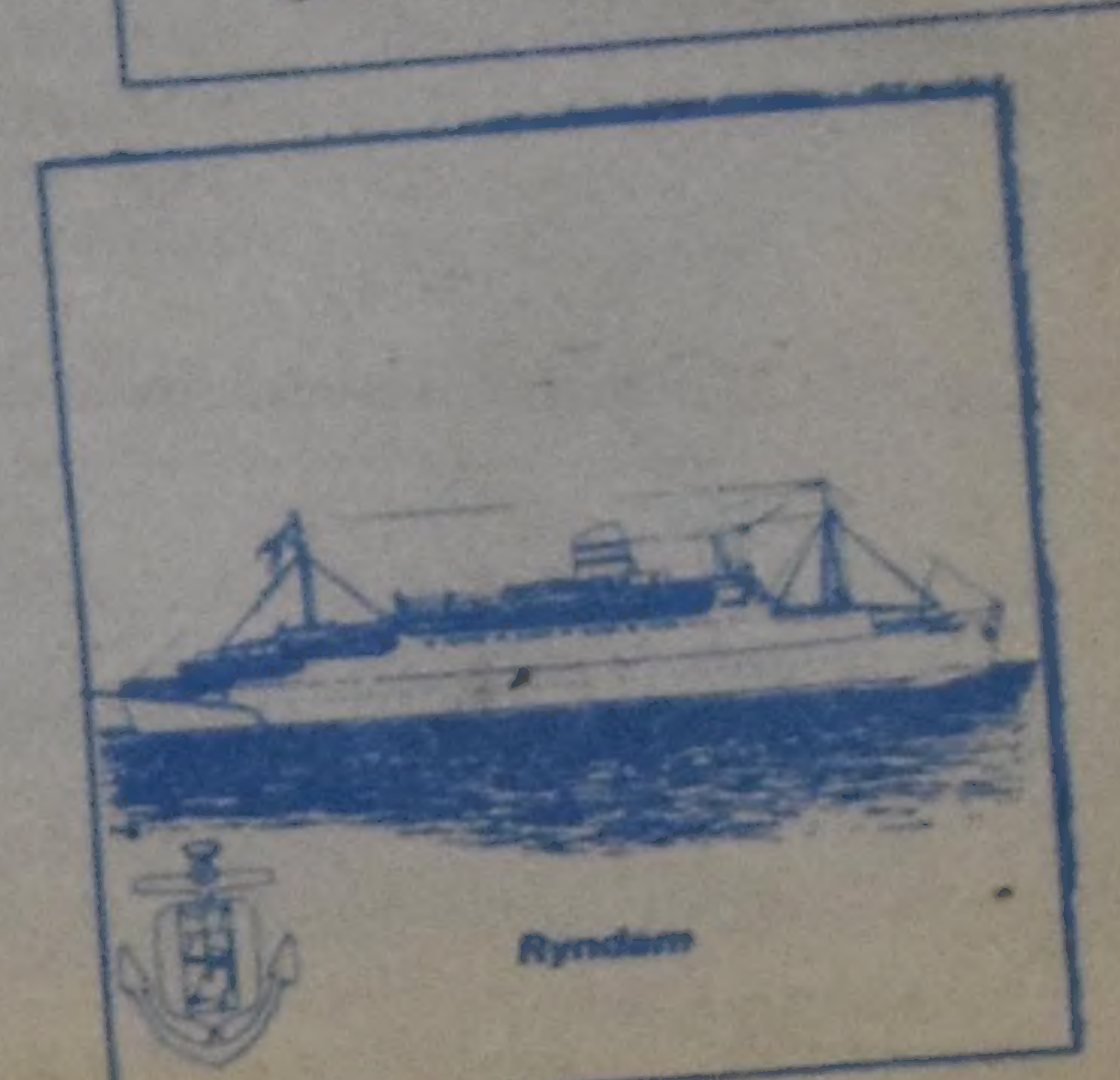
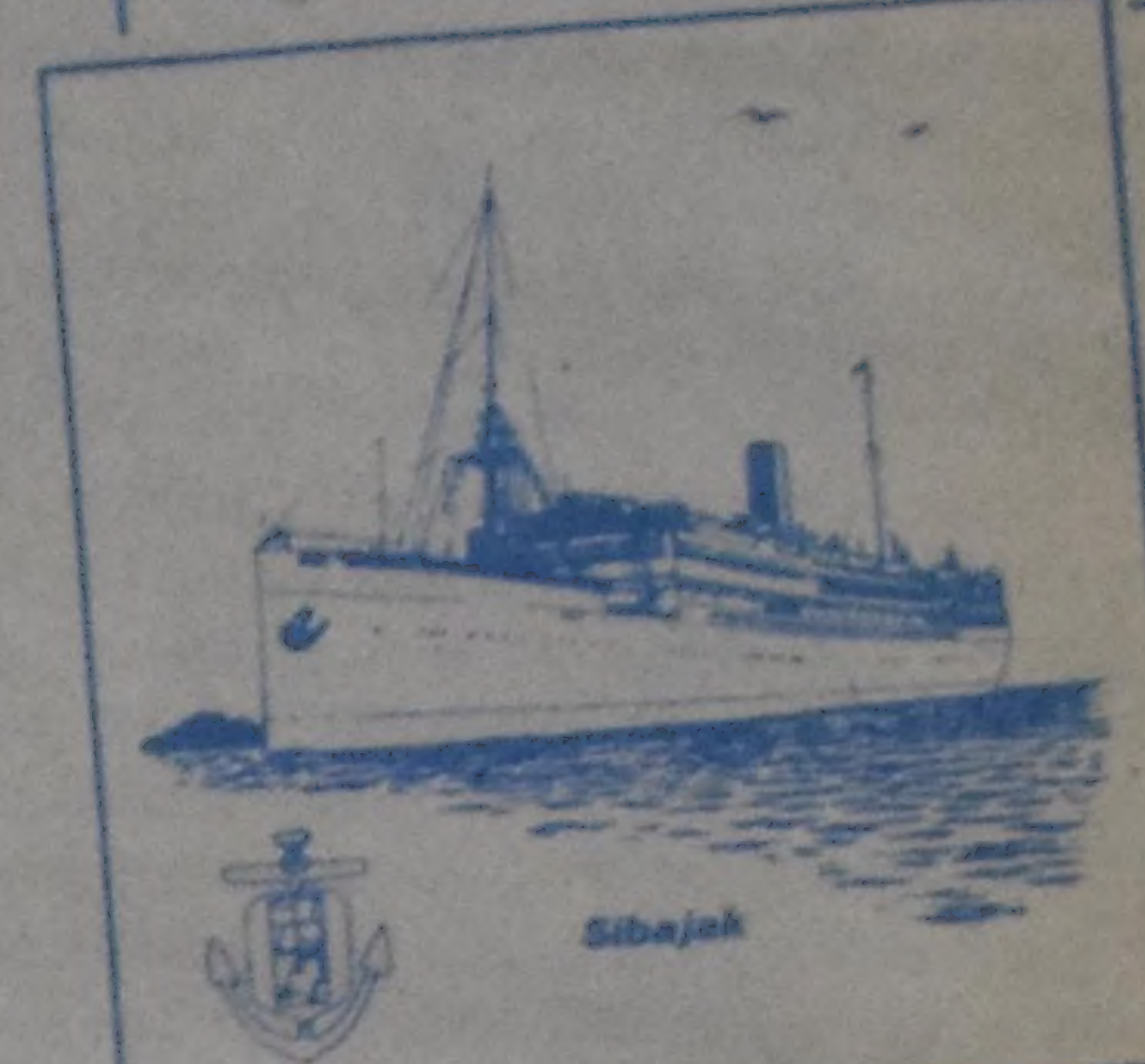
455 Spadina Ave. No. 210
Toronto, Ontario M5S 2G8

Harry Houtman
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Een tegel van uw emigrantenschip



Waarmee bent U gekomen?



'n Ideaal geschenkidee voor alle jaargetijden.

Bestel nu uw exemplaar van het emigranten-schip, waarmee u de oceaan bent overgestoken!

Een tegel van uw emigranten-schip waarop u naar dit wereld-deel bent gekomen is een uniek bezit, een prachtige sieraad aan de muur of een gesprekspunt als onderzetter op de koffietafel. De tegels van de emigrantensche- pen zijn een sieraad in huis waaraan een enorm stuk ge- schiedenis is verbonden. Immers u maakte de overtocht ermee, een overtocht naar een onzekere, nog verborgen toekomst. Een overtocht, die voor velen een sprong in het duister was.

Nu u hier reeds lang bent 'ge- setteld' en zeer wellicht 'ge- slaagd' bent, is het bezit van zo'n tegel(s) als het ware een schakel met het verleden. Men kan kinderen, bureu en vrienden nog eens wijzen naar de prachtige illustratie van uw schip en met trots zeggen: "Op dat schip zijn wij naar dit land gekomen".

Nieuw:
Kota Inten
& Tabinta

Prijs per tegel (6x6") \$8.50. Bij bestelling voor de verschijningsdatum (zie bon) slechts \$7.95. Te bestellen bij (alleenverkoop) met bijvoeging van betaling (cheque of money order):
C & A FAMILY ENTERPRISES, P.O. Box 533, New Westminster, B.C. V3L 4Y8, Canada

Wat onze klanten schrijven:

"We find it a marvelous idea, these tiles. We came on the Volendam in 1951".

J.C.V. te C, Sask.

"Wij kwamen in 1948 met de Kota Inten. We willen heel graag tegels van dat schip. Zou u ook tegels van dit schip kunnen maken? Indien dit het geval is kunt u op een bestelling van 16 tegels rekenen. Voor ons zelf en onze kinderen en voor onze vrienden en hun kinderen die tegelijk met ons zijn gekomen".

A.K. te S., Ont.

Stuur me vlug een tegel van die ouwe rotschuit, de Volendam. Wat een ellende op dat schip. Als emigrant werd je als vee behandeld".

J.B. te G, MI.

"We hebben onze huwelijksreis ge- maakt met de Groot Beer, enkele reis. Dat was wel wat. Het vruwelijke deel van de passagiers geschieden van de mannen als schapen van de bokken. Ik zou die reis best willen overdoen".

R.A. te V.B.C.

"Ik heb gereisd met de Oranje, de Johan van Oldenbarnevelt en de Sibajak naar en van Indië. Daarna met de Groot Beer naar Canada en later met de Maasdam een keer terug met vakantie en met de Rijnendam terug naar Montreal. I just would love to travel once more across the ocean in an Dutch ship with Dutch passengers. Lot's of fun. Too bad it isn't possible anymore, because I can't stand flying.

B.V. te E, Alta

"If you want some pictures from our trip on the Tabinta, let us know, because we took pictures of everything on that ship. Our parents, when we left Overijssel travelled for the first time outside their province. When we came through Utrecht we were already awed, and when we arrived in Rotterdam, we experienced our first culture shock. Because we could not take money, we

came with everything we figured we would ever need. That includes seven Keulse potten met de kelen. Because we had a large, grown up family, father was able to buy a farm after a short. But he absolutely refused, and he still does after this many years, to accept anything Canadian in outlook and by way of values. We would all love to get tiles of the Tabinta. It reminds us so much of the oddities of those days. Please advise us.

Jenny Klein, H. te L, Ont.

Dergelijke en andere commentaren over de reis en de immigratie als zodanig, zijn van harte welkom.

Bestel nu uw exemplaar van de tegels. Knip deze advertentie uit, om te bewaren. De huidige reclamecampagne in deze krant is bijna afgelopen.

☐ Ja, stuur ons van het emigrantenschip (invullen a.u.b.) de aangegeven aantallen exemplaren (6x6") tegels, zodra deze verschijnen, als aangekondigd in deze ad- vertentie. Voor de publikatie per exemplaar slechts \$7.95, daarna \$8.50 (Prijzen onder voorbehoud).

.....ex. Groot Beer	reeds verschenen	\$8.50 = \$.....
.....ex. Zuiderkruis	reeds verschenen	\$8.50 = \$.....
.....ex. Waterman	reeds verschenen	\$8.50 = \$.....
.....ex. Volendam	reeds verschenen	\$8.50 = \$.....
.....ex. Veendam	reeds verschenen	\$8.50 = \$.....
.....ex. Sibajak	reeds verschenen	\$8.50 = \$.....
.....ex. J.V. Oldenbarnevelt	(\$7.95) na 1 april 1980	\$8.50 = \$.....
.....ex. Maasdam	(\$7.95) na 1 mei 1980	\$8.50 = \$.....
.....ex. Rijnendam	(\$7.95) na 1 juni 1980	\$8.50 = \$.....
.....ex. Kota Inten	(\$7.95) na 1 juli 1980	\$8.50 = \$.....
.....ex. Tabinta	(\$7.95) na 1 aug. 1980	\$8.50 = \$.....
.....ex. Vertrek uit Nederland	reeds verschenen	\$8.50 = \$.....

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BESTEL UW TEGEL NU!